THE UNITED CHURCH

OBSERVER

Men in the know tell about

Race Relations in Canada

See page 8.

PANEL SPOTLIGHTS CANADA'S PROBLEM

Uranium Boom Town
by E. L. Homewood

Nuclear Weapons and the Bible
by G. B. Caird

Letters

Ebbutt Pleases, Displeases

Dear Sir: Thank God that **The Observer** has had the courage to print Dr. Ebbutt's articles—this is what we need. Some young people have been avoiding the church for years because they could not honestly take the old viewpoint.

When the time comes that you will print something on the pros of spiritualism, as perhaps implied by R. B. Park in letters, you will have hundreds of appreciative readers who will admire your stand. Many of us have had our religion deepened by what we know of it.

Montreal, Que. E. M. Nelson.

Dear Sir: It is fortunate that Professor Ebbutt's theological thoughts on the Person and Death of Christ, do not represent the official stand of our church on this matter. They represent only the dead duck of a few decades ago.

It is surprising to me that so much space be used in **The Observer** to articles that are conducive to empty church pews by destroying, instead of building up, the Faith of our Fathers. . .

Minesing, Ont. (Rev.) J. L. Vinet.

Princess in Church

Dear Sir: Canadians thrilled to the recent tour of Princess Margaret. Where was this lovely, special "ambassador" of our Sovereign taken for public worship exclusively every Sunday? . . . Church and State are separate in Canada. Surely the time has come for the Queen's Canadian advisors to be favoured with "royal tour" suggestions from the Courts of various denominations and/or collectively from The Canadian Council of Churches. Moreover, with the prospect of the Queen's visit next year in mind, what better time could there be than this particular autumn for our own consideration to be given to inviting the Queen of Canada and her Consort, Prince Philip, to attend at least one Divine Service according to the rites of The United Church of Canada?

Toronto, Ont. (Rev.) Gordon C. Smyth.

Boy in Jail

Dear Sir: A hundred cheers for your answer to criticisms of the five-year sentence of a boy of thirteen in Quebec.

Guelph, Ont. C. D. Farquharson.

At Work Overseas

Dear Sir: I am a regular reader of **The Observer** and enjoy and profit from it. I hope you will not misunderstand what I write re one article which appeared in the June 15 issue entitled "Overseas Assignment." In this article there is a complete omission of reference to the direct preaching of the Gospel to thousands of seekers in over 3,000 villages, plus the care of over 15,000 Christians in villages and larger centres. In Gospel preaching, about one-third of the Canadian missionaries spend most of their time, while practically every missionary has a large share in Church work and administration, at least in a consultative capacity. In our enthusiasm for the excellent new emphases, such as literacy, agriculture, and extension services, let us not give new candidates the impression that the Word of God is not being proclaimed directly. Without evangelism, all other types of work would be worthless if not impossible. . .

Ujjain, M.P. (Miss) M. F. Cates.
India.

". . . and keep your visits brief — no discussing politics or religion!"

Against Free Drug Clinics

Dear Sir: The Rev. H. Woollam's article "The Case for Legal Drugs" contains errors. I am a member of the College of Physicians and Surgeons of British Columbia, and have had a limited experience treating addicts, and alcoholics. Firstly, Mr. Woollam states "a professionally qualified person is quite at liberty to become an addict." So he is, and so is everyone else, but once he, or anyone else starts trafficking in drugs and using them for other than medicinal purposes, he will lose his professional standing. Doctors, druggists and nurses in hospitals are required to keep a strict record of narcotics used. . .

In my experience, an addict may be withdrawn from his drug, given all the sedation necessary to shield him from the ordinary vicissitudes of life, nourished and brought back to health, then he will invariably return to drugs for the pleasure they give, not to alleviate withdrawal symptoms. For this reason, I do not think free clinics would work. This is in direct contradiction to Mr. Woollam's statement that the addict does not "continue to fix in order to keep himself feeling high." How he feels at the moment is the most important thing in an addict's life.

It is not possible for a physician to cure anyone of any disease unless he wants to be cured.

Cereal, Alta. E. J. Baker, M.D.

Protect the Hutterites

Dear Sir: Some time ago public opinion in Alberta tried to influence the Government to enact legislation to prohibit the Hutterites from purchasing additional lands.

I think it is high time that other churches step in to protect these "innocent and God-fearing" people from discrimination. In an age of conformity and superficial values, it is encouraging to know that at least some people have the strength of character and conviction to discard our modern "values."

Montreal, Que. H. P. Rempel.

Farmers Like Sandwell

Dear Sir: "Crisis on the Family Fa by B. D. Sandwell was good. It's the t of article very much needed in a chu paper because it takes up an impor problem confronting a big section of population of this country. The Chris Church must give leadership and take a interest in the problems of the people.

Let's see more articles in **The Obse** on the big questions of the day.

Belle River, Ont. H. Tay

Help for Candidates

Dear Sir: I appreciate the news of men's organizations planning to help go through for the ministry.

Our Official Board has agreed to pay expenses of a former member (who was insurance agent) that he incurs in going to qualify as an ordained minister. . .

A mention of this action might pro other churches to go and do likewise.

The Rev. J. A. Pue-Gilch
Smiths Falls, Ont.

Our Answers Ridiculous

Dear Sir: We have benefited from information and stories contained in **Observer**; however we feel that "The Q tion Box" should eliminate the ridicul answers that appear from time to time.

A typical illustration of this: Quest "Should a minister smoke a cigar on street?" Answer: "We always feel cigars smell better outside than in."

Now, we do realize that the editor The Question Box is trying to point that the United Church does not have policy regarding smoking; however, we that it would be more in line for him state that directly instead of beating aro the bush. After all, those who write to Question Box deserve a straight answer. hope that this situation will be remedied

Mr. and Mrs. Thomas Sa
Downsview, Ont.

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IN THE NEXT ISSUE

A Canadian Visits the Deep South

By DOROTHY HENDERSON

The New Moderator

By A. C. FORREST

Observations

READERS OF WILD WEST books, viewers of westerns on movie and T.V. may sometimes wonder why they are almost always centred in the western States, not Canada. It would almost seem as though Canada couldn't have had a wild and woolly west. As a matter of history, she didn't. Oh, she had some shenanigans, too, but we just didn't have our Deadwoods and Dodge Cities, though we did have our Yukon. They forget, too, that Carrie Nation and the axe-wielding mothers of the Temperance Union were on a crusade not just against men drinking too much, but against women being defiled and children abused in the bad old days, when saloons were opened before schools, and churches and hospitals came long after.

IN CANADA the church went wherever the people went. Credit needs to be given to the N.W.M.P., too, and there were other factors. But the fact of history is that the sky-pilots, the saddle-bag preachers and the godly settlers who took their churches with them kept the Canadian frontier reasonably decent.

ON THE NEW FRONTIER, in the boom-towns of Kitimat, Uranium City, Knob Lake, and Elliot Lake the church has staked out her lots almost as soon as the prospectors. Elliot Lake, for example, five years ago was rock and bush. Then came the Uranium Strike. In 1954 the United Church had its site. In 1955 a young minister was appointed. The people, the interested few pledged an astounding sum to erect a new church and support a minister. One church burned down. They built again—a basement. And this year they have called a mature minister—the third—built a manse and are completing the church. Pictures and story on pages 6 and 7.

* * * * *

● NUCLEAR WEAPONS and what the Christian says and does about them in times like these (we are told) will be the chief story coming out of the debates at the Ottawa General Council. In the discussions which have been carried in the churches here and in other lands three main points of view have been expressed.

THE IDEALIST position is taken by Professor Caird in this issue. Readers of his piece will know that the absolute position of the pacifist has changed little since before 1939, but has become even more relevant by the threat of new Hiroshimas.

A SECOND POSITION outlined by Miss Joan Huntley in the last issue isn't essentially pacifist; at least some persons who aren't completely pacifist have taken it. It condemns weapons of mass destruction and advocates that whether the rest of the world wants to go mad or not Canada on her own should renounce such weapons.

THE THIRD POSITION which agrees with the "realists" has been advocated by THE OBSERVER on several occasions. We support the recommendations of the Committee on International Affairs published last issue. By the time this is read the General Council will have expressed its conviction, and we hope to print what it says on one of the gravest (the past Moderator feels by far the gravest) issues of our time.

* * * * *

● WE'VE REARRANGED our Family Section this issue, and Mrs. Carder will be pleased to hear from readers how they are reacting to these new pages. Dr. Cragg, who is writing the devotional pieces, will welcome comment, too. We would like to know whether families are working the crossword puzzles or not. And news of what is being done by families at home and in church will help us build a better department.

* * * * *

● THE LAYMAN'S MOVEMENT for a Christian world is growing in strength and influence throughout the continent, and the annual laymen's Sunday sees more and more laymen in the pulpits each year. Although this is international and interdenominational, United Church men are giving strong leadership in Canada, as we all know. Last October saw over 400 congregations with laymen in their pulpits. This year it is expected over 800 will be preaching. And the regular CBC Church of the Air on October 19th at 4.30 will be conducted by men without clerical collars. ●

Editorial

Why Hate Us So?

THE Jehovah's Witnesses have been trying to go respectable. For many years they would have nothing to do with buildings, it smacked too much of the churches, and with the world coming to an end so soon, why bother? Now they promote their "Kingdom Halls" campaign with a gentler technique in door-to-door visitation, and mute the shrill attacks on the clergy.

It is many years since we have heard them call a minister "an agent of the devil" and not since the 1938 rally in Maple Leaf Gardens have we seen the placards, "Religion is a racket."

However, 190,000 of them at Yankee Stadium and the Polo Grounds in New York have reiterated their conventional attacks. According to the Associated Press they passed "without visible dissent" a motion which brands the clergy of Christianity "as the most reprehensible and delinquent class on earth." They resolved that "all the blind people who follow these blind leaders will suffer execution at God's hands when the world ends."

Why do they hate us so? We all know some of their members, so zealous and so lonely. They have been recruited from the spiritually disinherited and neglected of our time. And they have followed blindly their own leaders, the successors of the bogus "pastor" Russell who after claiming scholarship enough to translate the ancient languages of the Scripture into something new was forced to admit in a Hamilton court room that he knew neither Greek nor Hebrew, had never studied in a seminary and had never been ordained. The increasing numbers of the Witnesses is a tragedy of our times. The churches should do all they can to prevent the adherents on their fringes from being misled into a sect which sows confusion and reaps hatred by their fantastic misinterpretations of the Word of God.

CEMETERY CLEAN-UP TIME

TWO common sights greet the sensitive eye of the traveller through the older parts of rural Canada. Lovely well-kept cemeteries, faithfully tended by sons and daughters, who make the last resting-place of those who have gone on ahead, spots of quiet beauty along the shady roads and in the aging villages of the land. And ugly unkempt burying-grounds where the stones topple over and the weeds grow taller than monument and sagging fence—a symbol of a generation which honours not the memory of its dead.

A beautiful cemetery (and there are more and lovelier ones all the time) is a tribute to any community. A neglected cemetery is a shame and a disgrace to any people.

There are reasons why there should be so many left uncared for. They go back only a few decades into young history. Some are family plots for a homestead people who have gone hence, where children have mo on to break their own frontiers and pioneer lands themselves. Some are memorials to churches which li a while and then quietly packed their pews and s away. Some are monuments to denominationalism riot, personal bickerings and family feuds. Most are symbols of lack of community planning in a yo country, and lack of community pride today.

More time and experience are available now. It doe take much work or money to maintain a fine bury ground, or restore a neglected one. But it does req someone concerned enough to wake up indifferent bickering cemetery boards to clean up the dedica grounds in those communities, where passers-by can help but judge the people who live there now, by the they remember those who lived there in years gone b

WORLD-WIDE COMMUNION

INSTITUTIONS and observances come and go in churches, meeting special needs of a time, dying when the need is satisfied. One of the newer one world-wide communion on the first Sunday of Octo now celebrated in over fifty countries among Protes people.

It was first started in 1936 by a group of Presbyte U.S.A. ministers to satisfy the needs felt in the depress The first Sunday in October proves early for th ministers who have large groups of new members to prepared for reception into membership and like to rec them at a communion service. However, the idea spread; it was taken up by the American Federal Cou of Churches back in 1940, and this week millions Christians, many of whom take communion only thre four times a year, will join in the world-wide service, October 5th.

THE POPULAR AND THE PROSY

ONE of the real tragedies of our time is that so m who have nothing to say, say it well. And those have much to communicate don't bother to learn how

Churchmen tend to scoff at the technically skilled li weight, and revere the inarticulate brother with the ideas. But the world listens to the pleasant voic understands. The syndicated columns, the radio and T networks, the wide screen, and the big pulpits are c to the man with the warm smile, the agile mind, the cl phrase and the popular way of saying nothing new.

It is also a day when the mind and ears are cl against the pedestrian expression of the brilliant i Great prophecies will remain unheard if those prophesy don't learn how to make themselves underst When we criticize the big names of our time for t superficiality we should remember they are doing the they can with what they have. There is less excuse men to whom God has given a great message, who w take the trouble to make their message heard.

n Editorial Declaration

OF WAR ON WANT

T seems just days ago that we were hearing the prairies were in for a disastrous crop failure, and that Saskatchewan was having a drier summer even in in the terrible drought year of 1937. We had visions of seeing again the ussian thistles blowing down the streets Saskatoon, and the dust and weeds piling gh against the lonely fences across the rren fields. We feared there would be ad ducks by the sloughs, and the vast opless acres would be relieved only rarely the bits of emerald and gold in the ale bottoms where other years the cattle me to drink.

And we worried about the gallant people io had carried on in spite of drought and il, frost, grasshopper and rust, to plant ain and again and keep the bread-basket today from becoming a dust bowl of morrow.

The weeks passed, and the rains did not me. The precipitation between seedtime d harvest in Saskatchewan has been the allest in recorded agricultural history, orse than in the depths of drought and pression, worse than 1937.

But the crops did not fail; the straw was orter but the roots were longer and the ads fuller. Even the frost which came in ne to freeze the seedlings and shatter the rmer's hopes after killing off the little een shoots, retired to let two shoots grow ck where one had been.

A Good Harvest Anyway

Despite the lack of rain the weather did -operate in some ways. There were cool ghts in early summer, heavy humidity in ly, and the scorching winds which sent e dust of the 30's swirling off to colour the sunset, did not come.

From 13,200,000 acres, nearly three-arters of a million fewer than twenty-one ars ago, the Saskatchewan farmers last onth were reaping a harvest estimated at 3 million bushels of wheat, and 313 illion were expected for the whole west, wn a third below the ten-year average, t not bad. And the protein content was gh, very high. There would be better an average crops of most coarse grains.

How so, in a drought year that would ve left the west hungry two decades ago?

Over in Alberta a diligent farmer who had been working for many years with grass that grew long roots, finally came through with a new kind of pasture which may turn some deserts green again. And the new strains of wheat produced in these testing years sent roots deep down into the ground for moisture left over from the winter snows.

In the desert long ago the Psalmist wrote: "Thou didst cause it to take deep root, and it filled the land." The Bible people like so many in the world knew about drought and wind and sand, crop failure, famine, starvation, and the need of roots to go deep.

In many parts of the world man did not adjust as he has in Saskatchewan. The Mediterranean breadbaskets of North Africa were turned into deserts long ago; the rich soil of the African veldt became poorer and poorer so that millions of simple people went hungry in a land where milk and honey could flow again. In many countries the good soil of yesterday has been washed into the sea.

Thanksgiving Here

In Canada, thanks in part to the ingenuity of the agricultural scientist and the patience and toil of the farmer, Thanksgiving 1958 finds us rich and well-fed again. Across the wide land the orchards, gardens, fields and stables have given of the fruits abundantly. And this year the harvest of the sea has been very rich.

Even those who have saved and invested and put their faith in the men who manage money and business, have seen their shares and dividends going up again, as the nation reflects its faith in the future of the land.

Feeding ourselves is not so much of a problem any more. We have our very poor, but a stronger floor beneath which we hope they cannot sink, is being reinforced. We have our very rich, and we remind them of their responsibility by putting ceilings over their wealth and power.

Our land is rich because it has developed a great, strong, working middle class; because its people have been taught to save some capital for investment; because our natural resources are great and at least some are being husbanded wisely.

But the great problem which comes before us like a bad dream in the night, is the knowledge that all the world is not like us. In many lands the rich are very few, and very rich; the poor are very many, and very poor. Children starve; babies die of malnutrition; youngsters grow up strangers to any learning, while we pile our wheat on the prairies, limit our crops, and worry about our overweight.

There is no simple solution like giving our wheat away. The hungry do not want our charity. They do need to eat while they find a way to grow deep roots in their own lands and produce a working middle class.

At thanksgiving there are rumours of wars again, and much talk of defending ourselves against aggression. Well-fed and comfortable people long for peace in our time.

The rumours of war will always be heard while hunger stalks the world. Peace will be uneasy as long as millions of people live in fear of want, as long as we are very rich and others are very poor.

The fruits of the earth are for all. Those who have been blessed with wealth and freedom have an unpaid debt to all of God's creatures, everywhere. We dare not persist in our security while others remain hungry. Christ came to us that there might be abundant life for all His children. He who healed the sick and fed the multitudes is concerned for the sick and hungry, still.

Talk of thanksgiving when others are still in desperate need; talk of peace when for many every waking hour is a fight for life!

The rich Christian world should declare war on poverty and hunger everywhere. We have won some hard battles at home against drought on the prairies, unemployment in the cities, wretchedness in the slums. There are still local skirmishes with want within our own borders. But the next big battle should be fought against all those evils which prey on the hungry peoples of crowded lands, where, in October 1958, the material blessings are not pressed down and never have been running over. ●

The tough development days are over, and they've got new shops, schools and a church . . . but more people live in trailers than houses in . . .

URANIUM BOOM TOWN

Story and photos by E. L. HOMEWOOD

ELLIOT Lake's only hotel, *The Algoden,* is taking in money so fast in its three beverage rooms that it is said the proprietor takes his receipts to the bank uncounted. Fortunes have been made in the northern Ontario uranium boom town, and a few are still being rolled up. But the real get-rich-quick days are over. One little jewellery store went bankrupt this year.

Life in the rugged little town on "the big Z" is almost like any other place; but not quite.

The small, crowded frame stores have given way to an ultra-modern shopping centre with parking space for hundreds of cars. Like the entire town, it's carved out of the rock. Drilling and blasting are everyday occurrences. But even that operation has changed. The roof of the Roman Catholic rectory was hit 15 times by flying stone when blasting was being done in the neighbourhood. Now they cover the blasts with chained logs.

More rock is being chipped away, as new homes go up. No one really knows how many people are in the town. Most Elliot Lake businessmen say the population is "around 20,000," but it's changing every day. More than 1,800 pupils are enrolled in four new schools. They live in 1,800 homes and 2,500 trailers. At least 300 of the trailer families have their homes parked in old gravel pits or beside winding mine roads, without water, hydro or sanitary facilities. The others are located in well-planned trailer parks at the mines.

Some Elliot Lakers have been in their mobile homes since the boom began in 1954. There is a gradual movement into the townsite as homes become available, but the trailers stay on. There are always newcomers looking for accommodation, and the trailer camps are the only real estate market. Practically every day there are three or four trailers on the highway from Sudbury.

Housing is so scarce in Elliot Lake that the first minister the United Church sent in commuted daily from Blind River, 40 miles away, for the first few weeks. Then the Rev. Lloyd Freel took a job with a construction firm so he could qualify for lodgings in the town. It was six weeks before he could find a home and quit his job to give full time to his ministry.

It's a little different now. The present minister, the Rev. Peter Addison, moved his family into a spanking new manse this summer. And his congregation will soon be moving out of its basement auditorium into a new $116,000 church.

The new church is in the heart of the town, on a choice site purchased blind[f] two and a half years ago by Home Missio[n] Superintendent Rev. James A. Lyttle. H[e] had his first contacts in Elliot Lake in 19[5] when the uranium boom was first begi[n]ning. He had driven the rough, narro[w] winding road through the area the followi[ng] summer, meeting the first settlers. But [he] didn't have any idea what the church s[ite] was like when he paid $4,000 for it at [a] land auction in Sudbury in March, 19[5]. Three sites had been designated f[or] churches in the government-planned co[m]munity. Dr. Lyttle's six-lot purchase w[as] the only one made that day by a churc[h]. It was one of the few flat pieces of la[nd] in the town.

The land rush started soon after pr[os]pector Franc Joubin's secret staking b[y] in the area. He had discovered uraniu[m] there in May, 1953. By July 9th clai[ms] had been staked throughout the area, a[nd] no one but the prospectors and a f[ew] financiers knew anything about it. Arm[ed] with sixty mining licenses, purchased [in] various parts of Ontario to avoid attracti[ng] attention, Joubin's men flew in the "ba[ck] door" from South Porcupine. They staki[ng] more than 1,400 claims along the Z-shap[ed] ore body. Within weeks of the registrati[on] of the claims at Mining Recorder's offi[ce]

They are carving a new town in the wilderness . . .

. . . complete with modern shopping centre . . .

The new church is busy with Scouts . . .

. . . a women's fellowship, and other activities

Sudbury, Sault Ste. Marie, Toronto and immins, an additional 8,000 claims were aked by newcomers who had just heard the big strike.

The boom was on, and hardrock miners arted flooding in the front door. Today ere are 10 mines along the "big Z" which ns 10 miles north and south and five iles east and west. Six of them are on uirke Lake; the others on Elliot and ordic Lakes. They hold uranium contracts ith the Federal Government valued at ,000,000,000. Practically all are now in ll production, and the operations have ttled into a regular routine.

The development period was hectic. The ines were intent only on getting shafts nk, mills built and ore cars rolling. iners and businessmen were concerned ith getting rich quick. As one original ttler put it, "there was neither Saturday r Sunday, day nor night."

Only buildings essential to the develop-ent programme were being put up, and ere wasn't a place in the camp for urch services. It wasn't until Mr. Freel's ppointment in December, 1955, that any cilities were available. Then services were arted in the town's only eating place, rawley-McCracken's cafeteria, the cater-s for the mines, and movies were shown in the mining camp cafeterias. Everything had to be tailored to the miners' work shifts, and there was day and night activity.

On Easter Sunday the following year services were moved into the new corrugated steel Alcan Theatre. The congregation was constituted three months later. They got a new minister the same summer, and moved into a 150-seat temporary church about Christmas time.

The young congregation was really on its way. But on a cold Friday night in January, fire razed their little frame church. Back to the theatre they went, sharing the facilities with the Baptists, Anglicans, Roman Catholics and a Gospel Hall group. They built a cabin for the minister, the Rev. Wally Leeman, but they also had to have a church.

Help was needed, and a call went out to Wells Organizations to organize a canvass. A campaign office was set up in the minister's little 14 x 14 feet cabin, and a lean-to behind a garage was obtained for the canvass director. He had to help the owner pump gas when he wasn't busy with the meetings at the mines or in the cabin-office. But within a few weeks 112 members had made three-year pledges of $58,230 to the building fund and $63.75 a week for local expenses and the Missionary and Maintenance Fund.

With enough money for the first stage, the building programme was started. There wasn't enough sod on the site for an earth-breaking ceremony. Bulldozers were standing by ready to push aside the stones and moss as the property was dedicated last July. The basement auditorium was opened last Thanksgiving day.

Another canvass was held this year, when 188 new members pledged an additional $41,920 to the building fund over a two-year period, and $105.75 per week to the local budget.

With that kind of financial support assured, the congregation of Elliot Lake's Holy Trinity Church has gone about the job of completing its sanctuary. And they've got a programme of activities that will keep it busy practically every day. There is a large Sunday school, a strong Women's Federation, Explorers, C.G.I.T., Boy Scouts, Cubs, and various other groups. There will likely be more, for the Improvement District of Elliot Lake covers 396 square miles. Most of it is trees, rocks and water, but under it is uranium. And as long as there is uranium, hardrock miners and transient labourers will keep the boom alive.

. . . and rows of comfortable frame houses . . .

. . . but most Elliot Lakers still live in trailers ●

Cover Story

- **We're inconsiderate and discriminatory**
- **Minority groups partly to blame**
- **Legislation is important, necessary**

Say these men who know the story of . . .

Race Relations in Canada

Managing Editor E. L. Homewood spotlights Canada's problem in a discussion with the Rev. Richard Jones, secretary of the Canadian Council for Christians and Jews, Irving Himel, secretary of the Association for Civil Liberties, and William White, an industrial personnel officer

Mr. Homewood: Is there really any discrimination — any race problem in Canada, Mr. White? Are negroes getting a fair opportunity in employment?

Mr. White: Yes! There are instances where we hear of discrimination, but the real facts are that people have not tried to find employment in certain areas. They assume that they will not be accepted in these fields of employment. I am the first one to quarrel with any minority group who makes a statement that there is discrimination in employment. Certainly there are exceptions, where someone is perhaps not accepted in a certain job because he may be a negro, Jewish, or something else. But, there again, we can only assume that that's the case.

Mr. Jones: If I were setting out to look for a job, I'd much rather be a white man than a negro so far as my hopes of securing a job were concerned. Don't you think you are being overly kind, Bill?

Mr. White: Well, no.

Mr. Jones: If I were a pilot, for example, and a negro, do you think it would be just as easy for me as a white man to get a certain job, provided my qualifications were the equivalent of his?

Mr. White: I would say it's easier today than it was 10 years ago.

Mr. Jones: I'd agree with that.

Mr. White: I was told one day that a certain public utility in Toronto refused to hire negroes. I 'phoned and asked the employment office if this were true. The manager said, "I can't recall ever having seen a negro in here applying for a job."

Mr. Himel: Well, I think there is a large number of negroes working on the railways, and it seems to me that outside of the porter group, there are very few in responsible positions. I cannot believe that they are all not qualified for these positions, and since seniority is a normal practice in the railway industry, how do you account for the fact that there are so few negroes outside of those in the "porter" group?

White: Well, this is a traditional thing. There was a time when the only job the negro could hope to get on the railway was that of porter. Now through the efforts of the Canadian Brotherhood of Railway Employees, that situation has changed. There are now negro conductors; they are occupying other jobs than portering.

Jones: Have you any idea, Bill, how many are in the Canadian National or Canadian Pacific as conductors or operating trainmen?

White: I don't know how many, but there are some.

Jones: Yes, I know there are some.

White: This is based on seniority and ability, and is an improvement over the situation of 10 years ago. There are also negroes in jobs in the station which they had not occupied before. But here's the interesting part of that situation. Just as the job of porter on the train is traditional, the negro accepted it as the only kind of job he could hope to get.

Jones: So he's partly responsible. I mean, if he doesn't get ahead now, it's because of a psychological attitude that has been built up within him over the years—

White: That applies to other fields, to People assume that they are not or wo be acceptable for a certain job. I wou stress that there is this whole climate opinion and attitude of minority grou that suggests to them "there is no oppo tunity here for me so I won't even tr I don't want to embarrass myself." T same thing applies to accommodation hotels. I had a chap call me one d and say, "Mr. White, I am here fro Montreal with a group of negro peopl and I can't find any place for them stay." I asked where he had tried. "We I tried," and he named one place dow town. "Have you tried the Royal Yo or the King Edward?" "No." "Ha you tried the Park Plaza?" "No "Well," I said, "you try these plac and if you don't get any place for the to stay, call me back." He didn't c back. We are sometimes critical of t majority group. We say they are terrib biased and prejudiced. But I am suf ciently realistic to pin part of the blam on minority groups who are not suf ciently aggressive and who don't ha enough self dignity.

Jones: But what about girls who want train as nurses in certain hospitals? don't think this would be true now, b a few years ago girls would be forced leave their own particular communi and go to a hospital in another.

White: I was in Halifax when we heard a girl named Barbara Ann Scott w became famous as a skater. There w another girl named Scott who was negro and who wanted to train for nurse. There was a big hue and c because a hospital wouldn't accept h

It was discovered later that she did not have the qualifications. At the same time in Halifax, the Children's Hospital passed a resolution that they would accept two negro girls to train. One of them came from Toronto.

nes: In the incident that I had in mind, the girl actually became a nurse but went to a hospital in another community to get her training.

omewood: They have been training them in Ontario for several years.

nes: In matters of employment, am I to assume, Bill, that my job as Director of the Canadian Council of Christians and Jews, an organization that has as its purpose the promotion of better human relations, is finished and I could look for something else to do?

hite: Not at all, I think the job that you have done has helped tremendously to improve the situation, and I am not so naïve as to suggest that there are not exceptions. There are employers who still follow the traditional idea; who say, "Well, I won't hire a negro in my company because I want to make my employees feel they are a little special. I am not prejudiced myself but my employees would be unhappy working with you."

imel: I have always been under the impression that the negro in Canada, wherever he lives, usually has to accept the lowest paid jobs and his opportunity to rise and advance in industry has been definitely circumscribed. I can only say that this observation is based on what I have seen in industry. It may be true that he is rising and breaking through in small areas, but I feel that he is still struggling to get recognition on merit alone.

hite: Of course it is a long struggle from the status of mediocrity or less to a position of self sufficiency or middle class equality.

imel: I quite agree. The fact is that the negro for generations was obliged, if he wanted to live, to accept the menial jobs.

nes: He was the last one hired and the first one fired.

hite: Yes. Now he has done something about it. He has said "I am not going to have this happen to my child, and so has struggled and saved and made a point of getting a better education for his children than he had. Many children have gone into the professions.

Homewood: Does this separate them from their own people?

White: I think it does. There again, I don't believe in this business of difference in race. I believe that we have one human race and everybody contributes to everybody else and their welfare. I am sympathetic with the negro cause here or anywhere, but I don't think I should abandon all my other associations for the sake of identifying myself solely with the negro group. Now, mind you, there are many many negroes here in Toronto and other places who keep themselves isolated, and perhaps insulated, from what they think is the outside, and in that way they deny themselves opportunities to see what they can do.

Jones: When we are talking about the improvements, the thing that impresses me more than anything else is the situation in the political field. At the national and civic level, we have people elected to public office who are members of minority groups and who would have to be elected by the votes of members of the majority group. Look at a man like Michael Starr, of Ukrainian background, now the Minister of Labour; Mayor Nathan Phillips of Toronto, or Mayors Mike Charmon in Brantford or Mike Begg of Moncton. Douglas Jung, out on the west coast, was elected by a larger plurality than there are Chinese votes in his riding. To me this is a great sign of maturity in this country.

Education and Legislation

Himel: It seems to me that has raised an important question, which is that education has a vital part to play in removing prejudice. Education should be directed in two channels—not merely against the person who practises prejudice, but for the individual who is the victim. I think there is a lot of merit in that point of view, because a person who is a victim of prejudice is bound to acquire attitudes which in the merging society, in the society which is liberating him, have to be changed. I think it may be that the negro in Canada is going through a transition stage and is not changing with his changed status as rapidly as he should. It may well be that the negro has to get leadership within his own particular community as well as from the general community, and education has a part to play.

Homewood: How do you go about this education programme?

Himel: Well, I think it can be through organizations like the Council for Christians and Jews. It can be through government educational programmes. The Federal Government has provision for an educational programme as part of its Fair Employment Practices Act. Now they have done some work there, but again I think there is merit in looking at an educational programme from the standpoint of the minority and that of the majority.

Jones: And I think that for the people within the minority groups, their own leaders will have to do a tremendous job. For instance, the negro working with negroes can do far more than I can, working with them. It would be my job or feeling that we can prepare society to accept the negro on the basis of merit, but it is his job and his leader's job to prepare the negro to take advantage of the opportunities that society is willing to give.

Homewood: Is this anti-discrimination legislation of any value? Didn't Dresden more or less prove that the law wasn't of too much value. They had a conviction, then appeals, and the convictions were quashed.

Jones: Legislation is extremely important and absolutely necessary at a certain stage. Through education you can bring people to a certain position or standard, but there are people you can never touch with education. This is where legislation comes into the picture, and these people then have to be made to conform to these standards.

White: My point is that every man is the product of his environment or his educa-

(*Over*)

Homewood
Legislation of value?

White
Provides good climate for youth

Jones
Danger in legislation

Himel
A matter of education

tion, and we have been brought into situations where discrimination is a normal sort of thing. You know people discriminate on any basis. It is part of our education. The only way that we can cure that kind of thing is to introduce legislation against it. It is wrong; you don't discriminate. But the kind of educational programme that is effective starts with young children so that children that are born in this legislative sort of atmosphere accept that as part of their education. It is a normal thing. We don't do this; we don't do that; it is not right to do this, and their education in conjunction with the two can produce a generation of people who are more realistic and more tolerant of others regardless of looks or to what church they go.

Himel: I have been on the race relation scene for about 25 years and it seems to me that the great change in Canadian attitude has been brought about by the introduction of legislation. Now legislation is much more than merely a prohibitive type of thing. It's also an educational force, and perhaps its greatest value is here. There may be five people who openly break the law in a year and there may be five million who observe it. The law is not merely for the five who are going to break it; it is for the five million who observe it, as well. The five million who observe it are influenced educationally; the five who break it are just a threat and the law provides an effective remedy.

Jones: Isn't there this danger, however, that once we get a law on the statute books, a great many people have the idea the job is finished? You would agree with me that there is still a lot of work to be done in Dresden, even though there are laws on the statute books of Ontario which provide for fair accommodation practices, fair employment practices, etc. There is still a tremendous educational job to be done, because there are many people who may obey the law, but at the same time within their own hearts and minds there is no feeling of sympathy and understanding, no feeling of brotherhood.

White: Well, I don't think we can legislate to produce that attitude, but we can legislate to provide a good climate for the younger generation.

Jones: And a standard towards which we can move.

What About Immigration?

Homewood: Speaking of legislation, what is the situation with regard to immigration?

Himel: The immigration situation is somewhat different. You have to start off with the principle that government necessarily feels it must impose restrictions on the admission to Canada. Who are you going to keep out? It evolves into a question of keeping out on the grounds of occupation, country. The government should say that because you have nothing to contribute or not enough money to support yourself, we can't admit you.

Homewood: Or for health standards, I suppose.

Himel: Yes, health standards.

Jones: Some wouldn't adjust to the climate.

Himel: We shouldn't open our borders completely and let in anybody, because the people of Canada would not accept it. Certainly not when there is widespread unemployment. You have to impose arbitrary standards. The question is, what should these standards be? It seems to me that the standards should be anything but race. I don't think that is a proper basis, even though we must concede that Canadians would not accept unrestricted immigration of people, say from China, Japan, or some other countries. Are these restrictions fair, reasonable and consistent with good immigration policy? The Chinese restrictions are to children under 21 and wives. That is not enough. There are many cases where people should be allowed in out of those two categories. They won't let anybody in from the West Indies, and certainly the implication is because they are negro, but that is not the way the official government—

Homewood: Of course, I think that is the way the general public views it.

Himel: And it seems to me this is a preferential concept. They can't say the climate in South Africa is any better or more congenial to Canadian adaptation than the B.W.I. And there is no discrimination on the admission of people from South Africa, except to show that they can support themselves and their families. It seems to me that the immigration policy could stand some review, having in mind that Canada has to take a position consistent with its responsibilities to the United Nations Charter and to its citizens.

Jones: At the present time there is a marked increase in the tension between new Canadians and those who have been born here. And I would say it would be even more true with Chinese or people coming from the West Indies than it would be for people from Poland or the Ukraine.

Homewood: That is particularly stressed now with high unemployment, I suppose. You hear "job stealers" and all that sort of thing.

Jones: That is right.

Discrimination in Housing

Himel: What about discrimination in housing in Canada? You have been all through Canada, Dick, on numerous occasions, what did you see?

Jones: While there isn't an overt kind o discrimination in the field, there is sti a marked feeling that "I would rathe have living on my street people wh were of my background, and so on. Again it comes back to what Bill sai before, that many, possibly negroes, o people of other minority groups, fe that they wouldn't be wanted on "m street" and they don't try to buy there Their impression that they would not b wanted is right; they aren't wanted.

Homewood: Of course there are places lik Windsor where every nationality has i little place. There are four streets o Ukrainians, and Italians, and so on, an it is difficult to move out. When the try it, they get into trouble.

Jones: Ghettoes that are self-imposed ar equally as bad as ghettoes that ar imposed from without. In other word our Jewish people move into certai sections because they probably feel a home with other Jewish people. The synagogues are close by, their social lif is within that area. To my mind this not conducive to good human relation I would rather feel they would be we come to live where they chose to liv that we would not have self-impose ghettoes.

Himel: I quite agree, but again it is th problem of education. I don't think i housing the fault lies to any great exten with the minority, but with the com munity which has hemmed in th minority and made it very difficult fo them to get out. I think Windsor is sharp example. Halifax, of course, is glaring example.

Jones: You have Africville there, don you, Bill?

White: That's right.

Himel: That situation, I think, is commun ity-imposed. Now what is the answe to this problem in discrimination i housing? In Toronto, people of negr race, apart from people of the Jewis faith, and Chinese and Japanese have a tried to get better type apartments. The have been refused. The Toronto Labou Committee on Human Rights did survey of about 40 apartments an found that half of them discriminate You can go into certain apartments an there is not one Jew in them, and it not because the Jew does not try to ge in. He just is not accepted; and that true of Chinese and negroes and man minority groups, including the Ne Canadians. These apartments seem t cater only to Anglo-Saxons.

Homewood: This doesn't come under Fa Accommodation Practices Act?

Himel: No. Housing accommodation is no covered by the Act in Ontario. Th government has had representations fro a large group, including the Unite

(*Continued on page 20*)

My Husband Was a Priest

By Mrs. Ugo De Lucia

Rev. Ugo De Lucia

[T was eight years ago that I first met my husband. I was a student in Philadelphia and Ugo De Lucia ame with evangelist Billy Graham to the outh-for-Christ revival campaign . . . a ower-packed week of electrifying spiritual scovery and experience. I was thrilled. or am I ashamed to confess that the oung preacher, Ugo, was to me *the* hand-me one. One evening he invited me to nner . . . in a month we were making edding plans. A year later, Billy, our rst child, was born.

We have lived happily ever since, at me, at school, in the ministry, but of all e high moments of our life together I ink the greatest was the occasion of my iscovery of my husband's inside story. ow, after some years, I think it should e told, because I believe that it will have special message for many people. Today, go is a minister of The United Church f Canada, happy and eager to serve the ause of Protestantism in his little charge Niagara Falls, Ont. Eleven years ago e was a Roman Catholic priest in his ative Italy.

Rome, Italy 1947 to Niagara Falls, anada 1958: the road was not always nooth and easy; there were trials and eartaches and soul-searchings. But with ach testing Ugo found an ever-deepening eaning in the words of St. Paul: "I an do all things through Christ which rengtheneth me."

My husband, Ugo, is now 47 years old. Ie was born on November 2nd, 1911, in an Maria a Vico (Casserta) Italy. After rade and high school he entered the niversity of Naples to study for his egree and Letters. At the same time he as attending a Roman Catholic seminary or the priesthood, and in 1935 received is ordination.

Then followed 12 long years of outward uccess as a priest. He could speak and rite six languages. An active missionary ith the Passionist Fathers, he excelled as propagandist for Catholic Youth Action, nd as a school teacher. He served, loved nd was loved. Bishop and people acclaimed im. In his last letter before my husband's reak with the Church the Bishop wrote, Ugo is one of our best men, particularly preaching."

A gift of flowers and money from his arishioners carried this treasured note, We want to show our priest our gratitude nd love because he has been a father to ur children, to the poor and to the sick true friend."

But all the time something was stirring ithin. Ugo De Lucia was in the road of the apostle Paul—following the steps of Martin Luther. Daily duties were performed with smiling face, but behind it all a heart deeply disturbed, struggling.

A few days after his ordination he said to a friend in confidence, "I spent 12 years to prepare myself for the priesthood, now I will spend another 12 to make sure of the true christianity."

See then, a young priest of sensitive conscience doing his best to come nearer day by day to his God. Four years of Dogmatica and Patristic Theology did not satisfy his hunger for the truth. The Church's voice of authority, ready to pronounce excommunication upon him for his doubts, did not turn him from his effort to accomplish the vision of his mind, and the deep, strong desire of his heart.

Notes in a Diary

At this point, a page or two from Ugo's private diary will better reveal his personality:

"I have decided to shut myself up in the library at Milan. Thus I begin my investigation at the Ambrosiana. . . I am struggling for many things . . . the problem of faith is before me as a towering question mark. The Church is fighting me . . . crossroads. . . In the days of my ordination I made a special vow of obedience to the Church, Pope and Bishop; also to the doctrine and commandments . . . when will I be able to find the right way? To be honest with myself and sincere to society I have to face all the Catholic Dogma—and that is just what I am doing.

"According to the Council of Trent the Papacy is thus defined: 'The Holy Apostolic See and Roman Pontiff holds the primacy over the whole world and the Pontiff himself is the successor of the blessed Peter, prince of the apostles, vicar of Christ and head of the whole Church.' According to the Vatican council the Pope is: 'Christ in office, Christ in jurisdiction and power, etc.'

"Is there any reason to believe this doctrine? . . . Day and night with Dogma in my hands . . . no answer . . . no proof . . . just words from the Bible . . . the strongest Catholic position is the word 'rock' and the word 'key.'

"But right there is my great discovery: The Rock is Christ . . . the Rock is the faithful themselves, who, believing Christ to be the Son of God, are the living stones of which the Church is built.

"As a priest I have been using the Bible to prove my dogma. Now as a man, looking for light, I find the word of God has been made crooked for human ambition, patched and distorted to suit the ends of a doctrine created by man."

Then Came the War

Then came World War II forcing my husband to forget about himself and go to the assistance of his people . . . which he gladly and unhesitatingly did. But, as the year 1946 dawned, and peace settled once more on the world, something again pulled him back, forcing him to grapple with the spiritual turmoil that harrassed his personal life. In his diary he continued:

"I am corresponding on spiritual matters with the Rev. Ricci, pastor of the Baptist Church in Naples. . . I have succeeded in getting permission to attend the first meeting of a general council of churches in Amsterdam . . . what a revelation! I shall never forget the vision of Jesus these blessed days. . . Two days of weeping following a moving lecture on St. John, Chapter 17. . . Men can be united not through infallible authority, not by Juris canonicus, not by discipline but through love of God. . . Now the Sacraments, obligations and my black gown too, are horrible to me."

Relating the experience more fully, my husband wrote: "I arrived in Rome in the same disposition as Martin Luther. I had a desire to protest. I knew the Pope personally. I held nothing against him. I had seen him praying many times in the chapel at SS. Giovanni e Paolo in Rome. . . But the Pope can be saved, too!

"I told my mother of my new conviction. She said, 'Pray.' I told my friends. They said, 'Pray.' Day and night I gave myself to the Bible. I was sure that God was near to me. . . Hoping in divine mercy that could forgive my sins."

"Like the apostle Paul, I too was on my

(Over)

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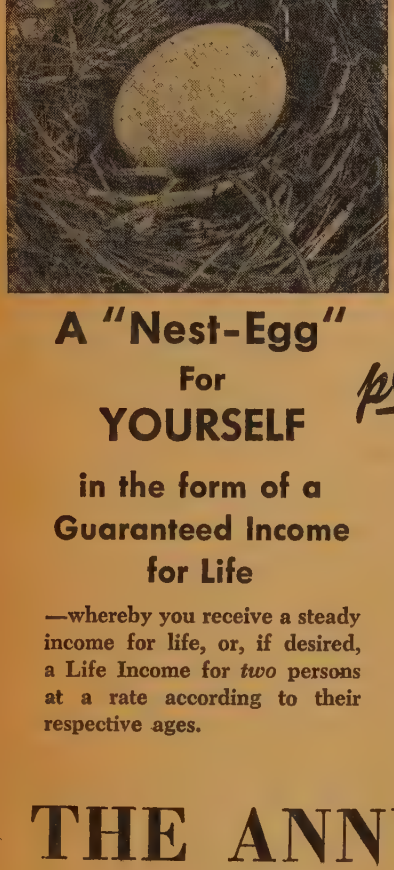

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way to Naples, ready at any time for special call from God. Then on Novemb 25, 1947, Pastor Ricci invited me to Youth-For-Christ Rally to be held in th church that evening. Two Italian-Ame icans, named Phil and Louis Palermo, we giving their testimony . . . trembling an astonished I listened. The love of Go overflowed in my troubled soul until I sai 'Give me Jesus . . . after twelve years priesthood I am saved by grace . . . than you Lord'."

With these words we shall close Ugo diary and continue the story. A loc newspaper gave no details of Father Ug De Lucia's decision. It reported merel that Professor De Lucia had left fo "another sphere of service." After tw weeks the Cardinal of Naples, S.E. Ascales invited him for an explanation and publ debate. That was Ugo's day of pentecos when he, through the power of the Hol Spirit, was not afraid to appear before th first ecclesiastical authority of Naples.

The debate was about the Catholi priesthood and the Cardinal was using th words from Psalm 110, "Thou art a prie forever after the order of Melchisidec! When my husband recalls that day he say "What a great mistake to talk about th priesthood to a protestant! I was lookin for just such an opportunity to mak known my convictions and to proclaim th priesthood of all believers . . . as man of us as have been baptized are all priest without distinction, for it is written 'Y are a chosen generation, a royal priesthoo (1 Peter 2: 9). After two hours o dogmatic dispute the Cardinal grew weary and before his court with pride and con tempt he proclaimed 'we have a Churc to obey, not a Bible to carry. . .'"

At the Baptist church in via Foria, Ug De Lucia gave testimony to his new faitl by being publicly baptized into th Protestant communion.

A few days later he was excommunicate by the Roman Church. That papal actio carried with it deprivation of many of hi civil liberties in Italy. In that country, priest who leaves the Church has litt standing. It is next to impossible for hi to earn a living for in Italy there is n freedom of religion—the Church of Rom is the Church of State and (as per th Lateranensi Patti 1929) there is a treat between the Catholic Church and th Italian government with a special articl No. 5, against priests who leave the Church

"No Longer My Son"

So now Ugo was a man of the street Teaching in the schools was also out o the question for him. The Italian govern ment invited him to make his exit . . "This country is not for you," they said His six brothers and six sisters turne completely against him. To them he stil remains an outcast; but the final blow wa

(*Continued on page* 30)

Nuclear Weapons and the Bible

By GEORGE B. CAIRD

In the debate on nuclear arms and what e Christian should do about it, three ain points of view are being expressed. ofessor George B. Caird, Principal of ited College, McGill, believes that nouncing weapons of mass destruction is t enough, but all weapons and all war ould be renounced. He turns to the Bible r an answer and says that it demands total edience, that we should be "armed only th God's Weapons."

* * * * *

THE current debates about nuclear weapons continue their ponderous course without showing any signs of aching a profitable conclusion. The rategists are not agreed about the wisdom putting all our eggs in the nuclear sket. The politicians are still arguing hether the retention or the banning of clear weapons is more likely to lead to ar. When we come to the moral and ligious arguments which ought to be of imary concern to Christians, there is st as little agreement. The pacifists are rongly reinforced in their original posi-on; the non-pacifists are shaken but bowed; and the attempts to find moral rounds for condemning nuclear weapons ithout condemning war have not yet roduced a school of thought united by any armth of conviction. The church is in no ondition to speak to the world except in ious platitudes and generalities.

This is a conclusion with which Christians annot rest happy. To us has been entrusted ie ministry of reconciliation which ought, our faith is valid, to be sufficient for the eeds of the divided world: yet we cannot peak because of our divided mind. Some f us have the uncomfortable feeling that, the church cannot speak the prophetic ord to this crisis and this hour, she will ave forfeited the right to be heard on any ubject whatsoever, and will condemn erself to a life of increasing irrelevance, n interesting luxury but outside the main tream of national and international life. Ought we not, then, to be asking ourselves hy Christians can differ about a matter f such magnitude? What is the basis on hich our ethical decisions are made? This the important question which is raised the Epistle to the Colossians—a question hich underlies all the ethical decisions of Christian.

The Colossian Heresy

Paul wrote the epistle because he heard hat at Colossae certain teachers were eveloping a type of doctrine which later enerations came to know by the name of nosticism. The Gnostics were Christians a point. They believed that Christ was their Saviour and Lord, that he had come from God, and that he embodied divine authority. But they believed that he was only one of many such manifestations of God—a member of a whole series of angelic or heavenly Powers, who exercised authority over human life and who, together with Christ, made up the *pleroma* or fulness of God.

This belief had immediate practical consequences, since it meant that only certain areas of life came under the lordship of Christ. In obedience to other "lords" the Gnostics had already adopted much of the Jewish ceremonial and also a stark asceticism (Do not handle, do not taste, do not touch), both of which Paul considered incompatible with the liberty of the Christian man.

Paul did not deny either the existence of the Gnostic angels or their authority. He himself believed in the existence of heavenly Powers who presided over the pagan state, over the Jewish law, and over the natural order, and whose authority, though corrupted by human sin, had its ultimate source in God. But he believed that these were secondary and subsidiary authorities, never to be put on a level with that of Christ in whom "all the fulness of God was pleased to dwell."

We today need not waste time by asking whether such angels actually exist. Let us instead simply recognize that the debate between Paul and the Gnostics was a debate about realities, whatever terms we may use to describe them. We still admit the authority of the state, even though we do not deify it like totalitarians. We recognize the influence of another man's faith, though we may not bow to his gods. We accept the law of causality, though we do not, like the scientific humanist, make a religion of it. The question is, What relation do such forms of authority have to the authority of Christ and how far are they to be allowed a voice in determining questions of Christian conduct?

Miller

Atomic tests, Nevada Proving Ground

The Pauline Answer

To this question Paul's answer is clear and unequivocal. The lordship of Christ reaches fully into every corner of Christian life because "in him the whole fulness of deity dwells bodily." That is to say, in Christ — not in any mysterious and unknown figure but in the man Jesus who healed the sick, taught the Sermon on the Mount, and went to his death on the Cross —we have all we need to know about God and the only divine authority by which our actions must be governed. His teaching, example and Spirit are the sole guides to Christian conduct. His writ holds good not only over our individual lives but over our corporate and institutional life as well, since all things have been created in and for him and it is the will of God to reconcile to Himself by the blood of the Cross even the principalities and authorities who represent the organized affairs of men and nations.

In modern discussions about war there are many who agree with the Gnostics against Paul. Some are determinists, believing that an inexorable law of causality operates in politics as in physics, and speaking, not indeed of principalities and powers, but of "political necessity" and "economic forces beyond our control" (terms as mythological as any that Paul ever used). Others hold that the ethics of Jesus, the ethics of love and illimitable forgiveness and uncalculating self-sacrifice, are in place in individual and personal relationships, but that the impersonal relationships of our highly organized society must be governed by another and a sterner law. Others again have discovered somewhere (not, I think, in the Gospel of Christ crucified) a set of moral balances in which they are able to weigh the evils of going to war against the evils of not going to war and to decide that the latter are frequently more grievous than the former.

To all of this Paul's reply remains unchanged. "He is the head of the body, the church; he is the beginning, the first-

(*Continued on page* 30)

Will Jesus Come Again?

Last of a series of articles

By A. J. EBBUTT*

CHRISTIANS have an "Over-riding Hope," which may be expressed in various ways. It is the hope of immortality; the hope that God's Kingdom may be established upon this earth; that Jesus Christ will return in His glory to this earth. The question—Will Jesus come again?—concerns a physical and political reign of Christ upon this earth. Early Christians did believe this, but the fact that a past age so held this hope, does not mean that we today can do so in its original form.

As reasoning beings, it is natural that we should be concerned about our own future. Is the grave the end? But as reasoning beings, it is also natural that our interest should be directed to the larger issue, the end to which history is moving. What is the consummation of all things? This field of enquiry is known as Eschatology, the doctrine of last things; it includes such topics as the Second Coming of Christ, the end of the world, the last judgment, immortality and the final disposition of the good and the bad.

Jesus preached the coming of the Kingdom of God, in the conviction that He was God's appointed Vicegerent. The paradox of the Kingdom according to Jesus' teaching is that the Kingdom is come in His own Person, but is still to come in its full realization. So it is both present and future. All this is bound up with apocalyptic ideas about the End of the Age, the coming of the Son of Man, who will execute judgment upon evil-doers and reward the faithful. That Jesus accepted and was influenced by such ideas is fairly evident. That He reinterpreted the concepts of the Kingdom and the Messiah we have already seen. But the whole problem is complicated by further apocalyptic ideas imported into Jesus' teaching by the first disciples and others who passed on His teaching.

How far the apocalyptic sections in Mark 13, Matthew 24 and Luke 21 are the genuine teaching of Jesus, is strongly debated. However, the Christian hope of the early Church that Jesus would return bodily again seems fairly evident, and must have been based upon some authentic teaching of Jesus. Besides His teaching about the Kingdom, the Day of Judgment, Jesus had something to say about the Coming of the Son of Man, which seems to be a consequence of His death. It is from this latter conception that there sprang the expectation of the early Church of the Second Coming of Jesus Christ.

There is thus a strand of apocalyptic sayings which seem to be genuine sayings of Jesus, and which suggest that Jesus believed in a literal "Grand Assize" with Himself as the Son of Man enthroned as Judge and the disciples assisting in the judgment, cf., Matthew 19: 28, cf., Mark 10: 37. Yet there are other suggestions in the Gospels where it would seem that Jesus predicted His immediate return, cf., Matthew 10: 23, 16: 28; its nature was not crudely apocalyptic and physical, although the apocalyptic imagery is used.

Not Finished Yet

Professor Ebbutt's articles for THE OBSERVER have brought in hundreds of letters from readers over the past six months. Some have been appreciative; many have been critical. The series concludes with this issue, but his written words will undoubtedly be the basis for study and debate in homes and churches across the country for months to come. His Ryerson Press book, "The Life, The Question, and The Answer," which enlarges on the subjects discussed here, is practically sold out and a second printing is being made. The book is being published in the United States by Westminster Press under the title "Who Do You Say That I Am?" and it is also expected to be published in Great Britain.

The early Church, in the main, failed to recognize this more spiritual coming in the gift of the Spirit on the Day of Pentecost, although we do have a valuable reinterpretation along these lines in the Fourth Gospel. So we must choose between those sayings which interpret the return of Jesus in a physical and apocalyptic sense, and those which are capable of a more spiritual interpretation.

The record is clear that the early Church expected and waited for the return of her Lord, cf., 1 Thess. 1: 16f., "The Lord is at hand." This was her hope. But as year succeeded year, and Jesus did not return in physical form, what of the hope? The Apostle Paul had to wrestle with this problem in his First Epistle to the Corinthians. It was hope deferred.

Finally, it was hope disappointed. Were the early writers mistaken? Had Jesus Himself been mistaken? Only three possible solutions to the problem of the delay of Jesus' return presented themselves. (1) It had been a mistaken hope; nothing remained but to toss it away. We do not know how many took this desperate measure. (2) The hope had never been intended to be taken as an immediate hope so it was re-interpreted as altogether distant, and the early Church carried on in that expectation. This has been done age after age, and it is amazing how virile the hope so interpreted and re-adjusted from time to time has remained among literal-minded Christians to this day. (3) The hope was interpreted along spiritual lines.

This the author of the deeply spiritual Fourth Gospel did. Eternal life begins here and now. Jesus *is* the Resurrection and the Life. Then in Chapters 14-17 Jesus is reported as promising His disciples that He will return almost immediately. He will return to be with them in fellowship forever, cf., 14: 18. He promises them the Holy Spirit to lead them into all truth, cf., 14: 26, 15: 26, 16: 7. Thus the author of the Fourth Gospel says in effect that the Church has not been mistaken in its expectation that Jesus will return immediately.

On the day of Pentecost, Jesus came in the Spirit, and He has been dwelling with His Church ever since. He came once in the flesh, He has come a second time, as He promised, in His Spirit. This, then, is the spiritual re-interpretation of the words of Jesus about His Return; and can we wonder that this writing has won its way into the hearts of all as the most spiritual and priceless of the Gospels?

If the author of the Fourth Gospel felt the need of restating this belief in the physical return of Jesus, certainly the doctrine of the Second Advent in its crude form cannot satisfy us today. Belief in the physical and visible return of Jesus Christ at some future date is subject to many objections. (1) This theory states for a fact an absent Jesus. It is true that we do treasure the more spiritual interpretation of the Fourth Gospel, and of the other parts of the New Testament which speak of an ever-present Lord, but we cannot

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lieve at the same time that Jesus is esent and is an absent Lord.

(2) The whole idea of a physical return Jesus is incompatible with our world w. Much of the language of the ocalypses may have been symbolic, using nguage of time and space to convey iritual messages, but we must believe at the early Christians believed literally ch of the apocalyptic. It is not historical r truthful to spiritualize or explain it ay for them. Taken literally, the return Jesus upon a globe would make nonsense "Every eye shall see Him."

(3) The doctrine of Jesus' visible return s no sure Biblical basis. As we have inted out, the teaching of Jesus upon the bject is rather uncertain and ambiguous. he only passage with any definiteness is und in the Book of Revelation, which nnects the idea with that of the illennium.

(4) The belief in a physical return of sus is incompatible with spiritual religion. o descend with great power and frighten en into acknowledging Him would be to pudiate His method while on earth. This me we judge the Risen Lord by the rthly Jesus, knowing that the nature of uth and love does not vary, and that ath did not change our Lord.

(5) To believe in a visible return of sus is to narrow religion, to localize sus, and to destroy the very achievement His resurrection to be with His people revermore. "Lo, I am with you always."

(6) The holding of this belief has acted a brake upon social improvement in ery age. The personal aspect of the ospel has been emphasized to the detri- ent of the social aspect of the same ospel. Men have looked too much to the ies instead of to their fellowmen.

We cannot, therefore, accept the belief a literal physical Second Coming of sus Christ, but must reinterpret the lief in the manner already followed by ie author of the Fourth Gospel. We must elieve that the Coming of which Jesus oke was fulfilled in the giving of His irit at Pentecost. Jesus still comes to us. In this sense, there are many Second dvents. Jesus came once in the flesh; He mes a second time as a spiritual Presence. can only be worldly and literal-minded uls who can scan the skies for a physical econd Coming. Such have failed to realize at death could not hold Jesus, but only t Him free to be with all men.

Surely we can follow the example of the spired writer of the Fourth Gospel, and e-interpret "the faith of our fathers" in rms which are intelligible to an age of idening universal horizons. Indeed, the ourth Gospel is part of "the faith of our thers": all we need to do is to give the ospel of St. John its rightful place. ●

For further study Dr. Ebbutt suggests ading Matthew 25: 31-46, 24: 36, 26: 64; hn 3: 1-21, 14-17; 2 Corinthians 5: 10; Thessalonians 5: 23.

Long the number one problem of the United Church, the shortage of ministers, is being solved. When, in about five years' time, there are enough to go around, new problems will emerge. A former Moderator discusses . . .

The Manpower Situation

By GEORGE DOREY*

WHEN the "Fathers" wrote the Basis of Union—some 50 years ago, they had wise things to say about the ministry and its relation to the work of the Church. The Basis of Union says *"The policy of the Church shall be that every pastoral charge shall have, as far as possible, a pastorate without interruption, and that every effective minister shall have a pastoral charge."*

The latter provision was difficult in the first few years of the United Church but it is now and has been for 25 years effective. There are no ministers unemployed. What about the first part? Every pastoral charge having a pastorate without interruption! Presuming this to mean that every pastoral charge will not be left without the service of an ordained minister it is profitable to look at the record as revealed in the *Year Book* statistics.

There are changes which read in the light of the Basis are of interest at the end of 50 years.

Still Eighty Short

(1) There were 2,591 charges in our church on July 1, 1957. Some 138 of these were served by summer students, 2,005 had or should have had ordained ministers. The balance, 448, were served by students, attending college but living on the field and giving week-end supply during the college term, by retired ministers and by lay supplies.

(2) Of the 2,005 charges with ordained ministers—104 were vacant when the *Year Book* was issued on July 1st. These 104 did not have a pastorate without interruption. It is interesting to know what happened in the next six months. The 1958 *Year Book* gives the facts about the charges on December 31st. There were still 27 vacancies; 11 had ordained supply — 16 were supplied by ordained ministers and were hoping to call in 1958—17 had lay supplies, and 20 were supplied by students from college — seven ministers who had been left without charge received calls from the vacant charges. There are three others. Analyzing this it would look as if we needed some 80 ordained ministers more than were available to the Settlement Committee in 1957.

Catch up in Five Years

(3) What are the prospects for the next five years? The number of candidates now in training is just over 700. It can be expected that about 100 will be ordained each year for the next five years. From other churches on the basis of the experience of the last few years, it can be estimated that we shall receive — say 15 each year—making a total of 115 accessions to our strength of ordained ministers. On the other side some 70 or so will retire or die in active service. We should have 15 or 20 for the new charges to be formed. In *five years or so we should be able to supply all our pastoral charges. But:*

(4) We have two other major back logs of need. Again on the basis of the July 1, 1957, figures: 164 charges are being served by students who are in attendance at college. For the most part these are married men whose families live on the field. During the college year these men can give only week-end supply. How many of these would call ordained men if they were available? That of course is guess-work, but we should first realize that this type of supply is something relatively new. Most of these charges had resident or ordained men prior to 1950 or thereabouts. Then of course the question arises, how is a married candidate going to be able to carry on his studies without the advantage of a house rent free and the salary paid by these charges? This is a problem common to North America.

In the meantime this way of financing married candidates is not distributed over the whole church as, in my opinion, it should be. 41 per cent. of these charges are in three conferences — Maritime, Montreal and Ottawa and Bay of Quinte, and another 33 per cent. in the Prairie Conferences. Again 25 of 30 are in two presbyteries in the Bay of Quinte Conference. Of 21 in Saskatchewan 14 are in one presbytery. When we remember that representation in presbytery is based on ordained ministers, we become aware of one problem. There are others.

Lay Supply Problem

(5) Lay supplies number 191. Again this is a relatively new and I think a growing problem. I would not question the sincerity, nor the efficiency of the lay supplies. That would not be right. However we should face the fact that we believe in an educated and certainly a trained ministry. It is not unfair to the lay supplies to point out that they are presbytery appointees, that there

(Continued on page 30)

*Very Rev. George Dorey, D.D., was Moderator of the General Council 1954-56.

Rev. J. A. Davidson

Shaun Herron

Mrs. J. Shilton

Rev. S. Bole

• Practical Psychologist

Ad Lib

By J. A. DAVIDSON

TODAY, when almost everyone fancies himself or herself a pretty good psychologist, we find it rather easy to explain the troubles and difficulties and delinquencies of others by taking a backward look at their lives.

A man commits a crime—and we explain it all in terms of a childhood made miserable by a harsh and tight-fisted father. A young woman goes desperately wrong—and we say that it must be because she didn't receive sufficient affection as a child. Juvenile delinquency we account for in terms of unstable family life and broken homes.

And, despite our easy glibness and the dangers of a silly sentimentality, this approach, this making allowances for others, is sound. The findings and the insights of modern psychology can deepen and strengthen our sympathy. But this whole approach generally has one fundamental weakness. It doesn't go far enough. It is content to look only in one direction—backwards.

This approach often leads to a very subtle snobbery. We tend to become patronizing toward those for whom our sympathy leads us to make allowances. We easily make allowances for others in ways that enhance our self-esteem. And we sometimes take great pride in tossing off a few of the currently fashionable platitudes of popular psychology to explain the distress and difficulties of others—and then we act as if that excuses us from doing anything more.

The Christian way has a different emphasis. Jesus didn't seem to be much interested in anyone's past. His making-of-allowances for others was always forward-looking. As Harry Emerson Fosdick pointed out in one of his books, "Jesus' attitude toward human personality can be briefly described as always seeing people in terms of their possibilities. He habitually looked at men in terms of what they might become."

In Jesus' approach to human personality it was always the future possibility that mattered most. He didn't dispose of that shifty little racketeer, Zacchaeus, in terms of a cruel father or of a mother who showed favouritism to a younger brother. He dealt with Zacchaeus in terms of his possibilities — and therein was Zacchaeus' salvation. He didn't speculate on the bad environment in which Mary Magdalene must have grown up. Rather, He treated Mary Magdalene as a daughter of God who could respond to God's forgiveness and love—and therein was her salvation.

But most of us seem to prefer the easy way of the backward-looking making-of-allowances and leaving it at that. This seems to be the foundation of that nauseating, sophisticated neo-Pharisaism that has become so common in our society. We all need to be very careful, for often what we think is our sympathy is really subtle snobbery.

• Good Old Dad

Parish Pump

By SHAUN HERRON

I WENT the other week to a true gospel celebration. The assembled company approached the Lord with lively and robust familiarity. A quartet of male singers hollered what sounded like a cowboy song (except that it was cheerful) and they wiggled around like the Deep River Boys. They were giving the song the full treatment. It was addressed to God.

I wondered how God liked it. Perhaps he liked it very well. He accepts the honest offerings of his honest children. But I do not think the members of this quartet were really offering their song to God. I think, if I could read the sign, they were merely "putting over" a song. When the whole company sang their collective praises, I watched with care, and got the impression that they enjoyed "banging out a good old tune" but that while they were banging it out they hadn't much thought of the awful splendour of the Lord God. The banging-out was the thing.

How does one approach the Lord God? By singing "Howdy Dad?" as if He were merely Good Old Dad whose children are His little pals; or as the great God who made heaven and earth and all that is therein, whose love is terrible, whose glory is blinding, whose majesty diminishes the meagre splendour of the punily powerful principalities when all their powers a combined?

There is a deplorable arrogance abo that evangelicalism which prances into t Presence and pumps His hand as if H were Dad and a Real Regular Guy. Som where in the depths of their minds, the people pull God off His throne so th they may not have to bow down an humble themselves before Him.

The Roman alternative is not muc better. God is lost in a cloud of incen and the obscure remoteness of the goin on beyond the excluding screen: God an ecclesiastic corral.

The Reformed tradition is surely t most massive of all traditions of Christia worship. There is in it the awe-fu splendour of God and the true splendo of God's Church, the ordered and corpora acts of penitence and adoration of fr hearts together acknowledging their co mon need of forgiveness and restoration

The Reformed tradition is being r discovered by ministers. It would b interesting to know how far the people the pews are moving towards a rediscove of the *depths* of Reformed symbolism. is not surprising but it is an obstacle our recovery of the *power* of worship, th so many of our people do not know th corporate worship is impossible witho symbols, that an "order of service," ho ever plain or simple it may appear to b is an ordered group of acts all of whic are symbols (the bowing of our heads prayer, for instance, or standing to sin the praise of God.) These are liturgic acts.

The man who says, "I don't like all th new-fangled liturgical stuff," will n respond well to talk of liturgy but the is no real reason why he should not re-lea the personal and corporate meaning of t simple but austerely dignified symbols Reformed worship. They depend in a case for their true dignity on the dept of meaning they have for each of us we share them with others. The re splendour of the Church's worship is the depths of our sense of person participation in symbolic corporate acts reverence and submission which are the selves personal and corporate theologic statements.

• Wives Have Changed • Rural Anniversary

Prudence in the Parsonage

By JEAN SHILTON

I HAVE a theory that there is no longer any such person as the Good Minister's Wife. In case I should be misunderstood, let me explain that most of the ministers I know are married to very good women. It is just that none of those women fits the stereotype of a Minister's Wife which used to be so prevalent.

In a church newsletter there recently appeared a delightful word picture of the minister's wife. Among other things the writer said this: "Her role as minister's wife means many social engagements and meetings, even although the day is happily gone when the minister's wife was expected to furnish leadership for almost every organization in the church." And this was the summary of her personality: "(She) has a warm and friendly nature, capable of genuine sympathy and concern for other people — and with a good measure of humour for leavening. What more could we ask for in our minister's wife?"

In some of our United Church Theological Colleges there are clubs for the wives of theological students. One of the aims of these clubs is to train the women for the duties they will face as ministers' wives. One principal is reported to have said that the minister and his wife are a team and that the wife must do her part well or her husband will be less effective than he might be.

I shall not argue with the proposition that the minister and his wife are a team, as are any man and wife, but I've got good news for the girls in that club. The "duties" of a minister's wife are pretty hard to define today, and they are not likely to be the ones they are nervously "cramming" for at college.

There may have been a time when the minister's wife was more accomplished than were other women in the community. Such is not the situation today. In every community, no matter how small, there are women who can conduct meetings, lead worship, play the organ, teach Sunday School and even make speeches, as well as, or better than, the minister's wife. There may have been a time when the minister's family could afford a hired girl, leaving the mistress of the manse free to make calls or to have guests to tea. There are no hired girls in manses today, and everybody knows the minister's wife is doing her housework, even as they are doing theirs.

The ministers' wives I know are all different from each other, and each one takes a different part in the life of her husband's church. Providing that the marriage itself is a happy one, I don't honestly think that any pattern of wifely activity can either make or break a minister's career.

A Christian woman does what she can, as well as she can, and she does not fret over the things that are beyond her energy or ability. Happily, nothing more is expected of a minister's wife.

Caistor Corners

By J. SHERIDAN BOLE

THREE o'clock of a Sunday afternoon! To be exact, the last Sunday in October. The little white church on the Corners which can be seen so distinctly on other Sundays against the bright open fields and the distant bush is almost hidden today by the cars parked around it. They sparkle and twinkle with a golden reflection from the rays of the low October sun and in the midst of them is our little church looking like a demure debutante surrounded by her admirers. For this is Anniversary Sunday!

The people have been hurrying from the cars towards the church, father clasping the hand of little Ronnie and mother with the twins in her arms. Even the Dick Mortons who are always seven minutes late on ordinary Sundays are on time today. A slow fire of hard maple wood is burning in the iron box-stove at the back of the church, for there is a chill in the October air, and glints of golden light from the crack on its right side wink out a welcome.

The pews are almost filled. Even the ushers are satisfied, and now are safely ensconced in their own seats from which they watch the late-comers seeking out a place to sit. But you must not think them negligent in their duty; the fact is they have heavy work to do before the day is over and even now are ready at a moment's notice to leap from their seats and take up the offering. They will also have to count it before they can get off home for the evening chores.

A whisper runs across the church and heads turn. The visiting minister has arrived and can be seen standing, smiling and benign, in the porchway, waiting to follow the visiting choir down the aisle to his place in the pulpit. He fingers his sermon in his breast pocket, swiftly counting the pages to make sure all are there. He, too, is caught up in the excitement of the day, for it is a memorable occasion, and he begins his sermon by saying, with a slip of the tongue, "My brethern, this is a miserable occasion."

We sing the old hymns. Friendliness and joy fill our hearts. We hear and evaluate the visiting choir, comparing it with our own; and when the service is over the minister proceeds to the door where, wreathed in smiles, he receives the appreciation of his listeners—"the best sermon we've had in years"! He will take nothing for his services; nothing except the white envelope with the ten dollar bill.

Now the ushers can be seen bending their strong backs over the pile of envelopes. This offering is an important part of our Anniversary; if it is large we will be able to carry on for another year. But the amount is a carefully guarded secret and will not be known until Annual Meeting.

When we come out of the church a still and golden beauty holds the countryside and the setting sun is brushing her evening purple across the shadowed and distant woods. The fire in the box-stove dies softly down but in our hearts there is a warmth and glow from a Divine fire as we turn slowly homeward. For it has happened to us as it did to those disciples long ago that being "all with one accord in one place," with a Memory and a Hope and a prayer, the glory of heaven descends; and our Anniversary becomes our Pentecost. Already we are reaching forward to our next Anniversary; and Elder Berry, now far past the allotted three score years and ten, utters the wish that "come next year we may get a preacher with plenty of fire." •

Edward Bragg

Habits of the Heart

IN the Christian College in Bangkok, Siam, a native student was asked to define character. "Habits of the heart," he replied.

What an excellent definition! Character means habits of goodwill, of helpfulness, of trust and hope and generosity—habits of the heart. When we seek to build a Christian personality, we must begin with the fact that character is founded on habit. What we are, and what we shall become, depends largely on our "habits of the heart."

CHRISTIAN CHARACTER AND CONDUCT

To think of character as "habits of the heart" is a helpful and hopeful approach, because we know that new habits can be formed, and we also know something of the best way to form them.

In a word, habits are formed by a progression from the little to the great, from the weak to the strong. An illustration may be found in the technique used in building early suspension bridges. First a string was shot across the river gorge attached to an arrow. Then a light rope was tied to the string, and pulled across; this was followed by a heavier rope, and this in turn by a steel cable. Other cables could now be brought into position, until the basis of the new bridge was securely established.

Much better methods have been evolved for the building of suspension bridges; but this remains a true parable of the way in which habits will always be formed. First comes the single act, then a succession of acts, and finally a habit, the strength of which we realize only when we try to break it. This is the basis of all character building, both good and bad.

Fortunately, the principle that is true of wrong habits is just as true of right ones—they, too, grow from weak to strong, from intermittent acts to constant attitudes.

This is the principle that enables Christians to achieve those habits of right thinking which Paul mentions in the fourth chapter of Philippians; here also is the source of those desirable attributes of personality which the New Testament describes as "fruits of the Spirit" — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

One habit of the heart especially Jesus urges his disciples to cultivate: "Abide in me, and I in you." There is no limit to the expanding horizons that this habit of the heart opens before us. "If you abide in me, ask whatever you will, and it shall be done for you."

YOUR FAMILY BIBLE READINGS

THESE passages are suggested for use in the home, for private devotions and for preparation for study of the International Sunday School lessons:

Oct.	1.	Wednesday—A Cry in the Wilderness	Luke 3: 7-17
Oct.	2.	Thursday—Who Can Endure His Coming?	Malachi 3: 1-12
Oct.	3.	Friday—That You May Know	Luke 1: 1-4
Oct.	4.	Saturday—The Gospel at Pentecost	Acts 2: 22-28
Oct.	5.	Sunday—Sons and Heirs	Galatians 4: 1-7
Oct.	6.	Monday—The Mercy of God	Isaiah 55: 6-13
Oct.	7.	Tuesday—The Lord Is Redeemer	Isaiah 43: 1-13
Oct.	8.	Wednesday—The Peace of God	Isaiah 2: 2-5
Oct.	9.	Thursday—A Light for the World	Luke 2: 25-35
Oct.	10.	Friday—Anna's Praise	Luke 2: 36-40
Oct.	11.	Saturday—The Thanksgiving of the Redeemed	Isaiah 12: 1-6
Oct.	12.	Sunday—God Spoke in His Son	Hebrews 1: 1-9
Oct.	13.	Monday—The Boy Jesus	Luke 2: 41-45
Oct.	14.	Tuesday—In His Father's House	Luke 2: 46-52
Oct.	15.	Wednesday—John the Baptizer	Matthew 3: 1-6
Oct.	16.	Thursday—"Mightier Than I"	Matthew 3: 7-12
Oct.	17.	Friday—"My Beloved Son"	Matthew 3: 13-17

On Thanksgiving Day

(A worship service for your family)

Parent—This is one of the happiest holidays of the year—and all that makes it happy comes to us from God. Our lovely land, our good food, our friends and home and family, all are gifts that God has given us, just as He has been giving them to people for many hundreds of years.

A long time ago a poet wrote this happy thank-you to God:

Psalm 100—read by another member of the family.
(Preferably from the Revised Standard Version)

Parent—During these bright autumn days, when leaves are gay above our heads and crunchy under our feet, when fruit and vegetables are gathered in from our fields and gardens, we know that "the Lord is good."

When the first snow comes to make outdoors look like a fairyland, when we put on warm clothes for winter fun, when cold winds blow and home feels cosy and snug, we know that "the Lord is good."

When spring comes again, as it always does, when the birds come back and all the world is green and lovely, we know that "the Lord is good."

When summer days are long and full of fun, when summer rains leave splashy puddles and shimmering rainbows, we know that "the Lord is good."

Let us offer to God a family circle of prayer. Each of us in turn will say thank you to Him for something He has given that makes us specially happy.

Closing prayer.

We're grateful for so many things;
There is such joy in living
We find each day that comes to us
A day for real thanksgiving.

A family who like to sing together may add a child's hymn of thanksgiving to this service. If the children help to arrange a table or worship centre of fruit and vegetables or leaves, with an open Bible nearby, it will add much to the significance of the service for them.

A Thanksgiving Prayer

FOR the flaming beauty of this beloved land, with its quiet fields and rugged hills, where each tree and bush and leaf pays tribute to the Hand that created it; for the moments of shared worship that come unexpectedly, heralded only by the tug of a small hand, the look of wonder on my child's upturned face, *I give Thee thanks, my Father.*

May this love for the land of my birth serve to deepen within me understanding and sympathy for the wistfulness of my neighbour who treasures in her heart the memory of another lovely and beloved homeland.

For the refreshing memories of rain on our tent roof, of sturdy young bodies browning by sun-filled lakes, of family adventures down woodland paths and along broad highways, *I give Thee thanks, my Father.*

But most of all I thank Thee for the growing concern our children show for those who have no lakes or woods to remember.

For the bountiful harvest of field and garden, for basement shelves laden with fruit, and kitchen shelves holding what is

eeded to nourish energetic little bodies, for the cup of milk hat is always at hand for a thirsty child,
give Thee thanks, my Father.

Keep me ever aware that there are mothers who cannot atisfy the hunger of their children—and help me to translate ny concern for them into action.

For the opportunity of rearing our children in a land where hey may learn without fear the faith of their fathers, and nake it their own according to their need, where they may letermine their own standards and loyalties, and the responsi-ility for guiding and helping them belongs primarily to their arents,
give Thee thanks, my Father.

Grant unto us the wisdom to teach them to distinguish etween freedom and license, to learn early the relationship etween privilege and responsibility.

For the Christian men and women — teachers, leaders, eighbours, friends—whose lives touch the life of our family n so many ways, who share with us the riches of their varying ackgrounds and experiences, and whose influence on the eveloping personalities of our sons and daughters is more neaningful than they realize,
give Thee thanks, my Father.

May we, in return, share freely with them the warmth and ove and laughter that is ours in abundance.

For Thine own presence in our home, so very real when we ake time for fellowship with Thee, so persistent and disturbing hen we feign would choose the easy rather than the best way,
give Thee thanks, my Father.

Old Bible Stories in Brand New Dress

WE hear that a door-to-door salesman is having great success with a big book of Bible stories. In one small neighbourhood a majority of parents accepted the offer—and paid $15.00.

Bible stories well told may be worth that. We don't know. We haven't seen the book.

The point of the story for us is the fact that people are willing to put out this much money when they believe they can do something good for their children.

Each week the Sunday school sends home leaflets and story papers that cost no more than a cent or two each. Over a year, parents can receive more Bible stories, and more sound help in the Christian nurture of their youngsters, than can be crammed into many volumes.

Anyone like to make a $15.00 contribution to their local Sunday school?

Peter Gordon White

New Twist to the Old-Time Shell-Out

NEIGHBOURHOOD groups, Sunday school classes and other church groups all across the country are busy planning UNICEF Hallowe'en parties. It's a new kind of October 31 celebration designed to give youngsters an outlet for their vitality by giving them something constructive to do, and at the same time help the needy of other lands. Last year Canadian children collected $75,000 to send vaccines, milk, and vitamins to 100 countries. The United Nations Association, Committee for UNICEF, will supply information and materials to interested groups. Their address is 280 Bloor St. West, Toronto, Ontario.

THE MUSIC MAKERS' CORNER

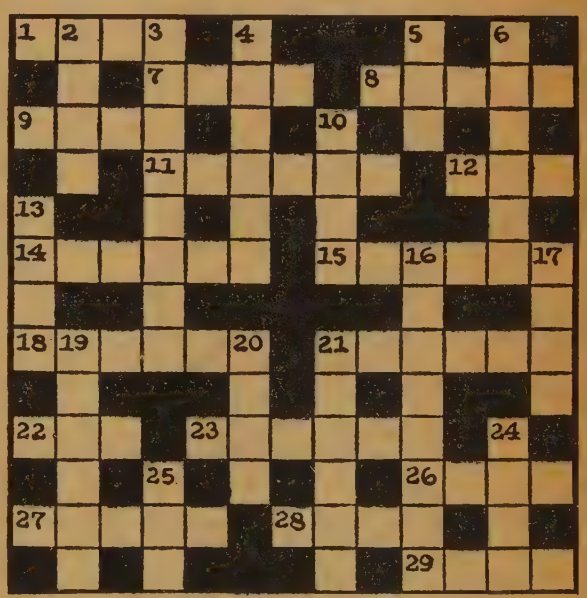
TOMMY is nearly eleven. He is a Music Maker, a Cub, a minister's son, ves in a village, has three sisters, red hair nd freckles. Dad calls him at seven, At alf-past, he pulls the covers off, takes a ower, dresses, and goes to the piano efore his sisters want it . . . does a fine b on the *Warrior's March,* but the music akes Aunt Mary. He is in Grade VII nd has a man teacher whom he likes very uch. Has no special interest in girls ut at noon defends his sisters against a ffian who thinks it smart to tease them ith a live toad. This makes him late r dinner when he has two helpings of verything. After school he plays ball with e junior team, and cuts Mrs. Jones' lawn ithout pay.

Feeding Tommy is no problem for other. He eats anything and plenty of it. fter supper he plays a duet with his sister, oes a turn at the violin, puts some new amps in his album, paints a bird-house e made last week, and joins in a family ng-song. Bedtime comes, much too soon. lore cookies, more milk. Says his prayers, eads six verses from the Bible, then part f *Treasure Island.* . . God bless Tommy . . he is a good boy.

Fred. J. Horwood

If you would like to join the Music Makers, write r. Horwood, care of THE OBSERVER.

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. Whom did certain philosophers of the Epicureans and the Stoics accuse of being "a setter forth of strange gods"?
7. Who said to Ben-hadad, "Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off"?
8. To whom did the ship master say, "What meanest thou, O sleeper"?
9. Who said to the Pharisees and Sadducees, "Who hath warned you to flee from the wrath to come"?
11. Coverings for the hands.
12. A king of Judah who became diseased in his feet, "yet in his disease he sought not to the Lord, but to the physicians."
14. Fasten.
15. Who said to Asa, king of Judah, "Herein thou hast done foolishly: therefore from henceforth thou shalt have wars"?
18. Dormant.
21. When Eldad and Medad prophesied to the Israelites, who asked Moses to forbid them?
22. Gratuity.
23. Pertaining to the mind.
26. Image of some object of worship.
27. Who, whilst being proud of his advancement under king Ahasuerus, repined at the contempt of Mordecai?
28. Smile.
29. Who conspired with the Shechemites against Abimelech, his conspiracy being revealed by Zebul?

DOWN

2. He was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. His mother's name was Meshullemeth.
3. Speech peculiar to a nation.
4. Who was falsely accused that he blasphemed God and king Ahab?
5. Part of the foot.
6. Whom did "the Spirit of the Lord move at times in the camp of Dan between Zorah and Eshtaol"?
10. Network.
13. Who said, when David was come to Keilah, "God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars"?
16. Newly hatched.
17. The former name was Persia.
19. The Shilonite who tore Jeroboam's mantle, saying to him, "Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee."
20. Fastened.
21. When Moses sat to judge Israel, who said to him, "What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even"?
24. Stupor.
25. To whom did David say, "I am in a great strait"?

(Solution on page 30)

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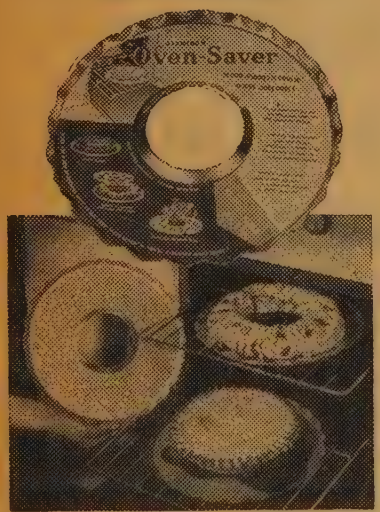

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"gentle people of prejudice"

(*Continued from page* 10)

Church, to change the law to prohibit discrimination in multiple family dwellings. It is important to differentiate, I think. If you are going to deal with this area you have to start off by saying that discrimination should be outlawed for places where there are few families; not just one family, or even two. So it is not a case of denying it through a case of an individual's right to live as he sees fit. I think it is a mistake for us to say we are better than our neighbours to the South. It is just that our problem doesn't exist in the same proportion. We don't have as many coloured people in Canada, therefore, the problem is not as sharp. But the practices are here, and certainly we are capable of being just as inconsiderate and as discriminatory as the American.

Homewood: We are a little more refined!

Jones: That's it. Harry Overstreet has a nice phrase: "the gentle people of prejudice."

Homewood: There is also the question about national or language churches and racial clubs. Do we force minority groups into these? The national groups set up their own social clubs, their own churches. Is it good for Canada; is it good for the immigrant?

Jones: Well, personally, I think there is a transition period where that sort of thing is fairly essential. And you move through that stage of the national club or whatever it may be. When I, as an American, emigrated to Greece, there was a period before I had learned to speak Greek that I was only at home with my fellow Americans. After a period of several years, when I had learned to speak the language and had come to know a great many Greek people, I could move over into a Greek society and feel at home. But I think there is a transition period—I don't think it is harmful; I think it is quite good.

Himel: You can understand that when a person comes to a strange country the first thing he does is associate with his own people. That is a natural development. We don't provide enough education for those people to bring them through and link up with the main stream of Canadian life. The church has an important part to play in trying to help these people, through bringing them closer to those who have lived here for a long time, and therefore, are more part of the main stream of life. Not only the church, but the school, the social service clubs, the whole fabric of society should draw these people into the main stream as fast as it is practical.

Jones: And yet at the same time I don't feel there is any necessity for the melting pot idea. I still feel that in this country we have to learn to live together in a cultural pluralism. We have to have a cultural pluralism because four million French Canadians don't melt. We may as well recognize that fact and live accordingly.

Himel: I share your feeling on that.

Jones: The assumption that I want to get away from is that everything that is old line Canadian is good and everything that is or comes from anywhere else is not good and therefore you must give that up and become part of this—

Himel: Another important field in Canada is that of social discrimination. This is highly important and certainly does not lend itself to legislation at the moment. But it does lend itself to a great deal of education. When I talk about social discrimination, I have reference to the isolation of golf clubs and social clubs in the sense that they are for a certain group only; others feel ostracized, unwanted.

Jones: I do think there has been a little advance. There are many more service clubs today that have members from minority groups, than there were 10 years ago. But I will admit that sometimes it is only done as a face-saving gesture—"we have a Jewish member"—that sort of thing, but I still feel that that is making them conscious of the need for change.

Race Quotas in Universities?

Homewood: Do you know anything about the Universities? I understand there were certain universities that had restrictions, particularly on Jewish enrolment at one time. I don't know whether there was any regulation of fees, but there were restrictions or quotas on number of Jewish students. Do you know if that is true?

Himel: Well, the only place I have heard of, and Bill may know of it for the negro, is in medicine and possibly dentistry. As far as the University of Toronto is concerned, I understand that it has never been proven, but it is certainly capable of demonstration, that they do work on some sort of a quota for Jewish students. (Ed.: Approximately 25 per cent. of the medical students at U. of T. are Jewish.) The argument I have heard is that a community has to be serviced by all kinds of medical people, and for some reason or other they feel that to allow more than a certain number of Jewish students into the medical faculty is not servicing

the community as it should be done. I don't think that is a valid argument. In any case, they work on the theory that Jewish students tend to stay in the cities, therefore this means more care of people in the cities than is necessary. A lot should go out in the country to places where it is hard to get doctors. They try to keep a balance. Now, of course, education, if it means anything, must mean that everybody is treated alike, regardless of race or colour.

ones: Would there be any truth in that kind of argument? I haven't thought of that, Irving, on this rural-urban business. For instance it is difficult for a Jew to maintain his Judaism when his is the only Jewish family in a community miles away from a fairly large urban centre.

imel: I don't think it is true. I know a good many Jewish doctors who practise in small towns.

ones: Well, I know many of those, too.

imel: Just how small the town has to be to satisfy the medical faculty, I don't know.

hite: Well, I have to agree with Irving that this is a most disglorious argument to be offered for an excuse in applying a quota system. It is no business of the faculty where Joe Blow is going to practise medicine when he finishes.

ones: The important thing is that they turn out good doctors.

White: It should be on the basis of first come, first served, or on the basis of qualification.

Jones: Then it becomes somebody else's task to see that every area is served.

Indians Special Problem

Homewood: Indian affairs is a subject all on its own, but have you any passing comments?

Jones: Well, we have been making some studies, and there is definitely a major job to be done there. Activities within the Indian community designed to give them a sense of responsibility, a desire to get ahead, a motivation, is where I feel one of the major jobs is to be done. And then, of course, the job of acceptance when the Indian has that kind of ability.

Himel: What strikes me as being a number one requirement in this whole problem is that we should treat race relations on a national and provincial level, and that the governments should feel some responsibility to develop a proper educational programme to draw Canadians closer together and break down the barriers between different groups. If such a programme were to be adopted I am sure its influence would be very noticeable in the Indian area.

Jones: Why would you feel that the Government could do that better than a private agency, merely because of the fund that would be available and the people who could be recruited to do the job?

Himel: Well, I didn't want to preclude any private agency, and certainly your own has been most effective, but it seems to me that it's a question of money first, organization second. From the standpoint of money, the Government is the appropriate agency, because no private agency could possibly afford an adequate educational programme. Secondly, the government has so many facilities that could be utilized. The two should join forces. I don't think it should be purely a case of government educational programme, and no private programme; it should be an integrated programme with the private agencies. Also I think we should endeavour to give a new meaning to what is a Canadian? what are my rights as a Canadian? We've gone on for so long without giving Canadians of all racial groups and religions a feeling of dignity and importance in being a Canadian. We haven't yet developed sufficiently the concept that every individual has certain rights that are his, and for which he can stand up and insist upon. Now, Dick is an American, I am sure—

Jones: Well, I was, up until a few months ago, Irving.

(*Continued on page* 24)

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THERE is a wealth of material available for the Mission Study, 1958-9, on Christian Concerns of North American Neighbors. The Book List is a formidable one, but it is divided into age groups for quick selection. We were delighted to receive a copy of *Here Comes Dirk,* written for children 6-8 years. The author is Miss Audrey McKim, Editor of *World Friends.* Dr. Arnup's review appears below. . . The Westminster Press has announced a new book by David A. MacLennan for publication this month. *Making the Most of Your Best* was written, says the author, former minister at Eaton Memorial Church, Toronto, "for those who live lives of 'quiet desperation' and the many more who live through their days with dogged courage, but with little of the zestfulness and unquenchable joy which should characterize Christians." Ryerson Press will have the Canadian rights, the book to sell at $3.00.

Miss McKim

"Primitive Man as a Philosopher"

By Paul Radin, Ph.D., Professor of Anthropology, Bandeis University. (Toronto: McClelland & Stewart.) $2.20.

Reviewed by H. W. Vaughan.

That this book has had wide acceptance is evidenced by the fact that this is the third printing that has appeared since the original in 1927. It has the very decided advantage of being well documented with a profusion of material from primitive sources to illustrate the various problems under discussion. It has the additional advantage of being a challenge to former philosophical and anthropological research, in as much as primitive man is not regarded as something of an inferior being in comparison with contemporary civilization.

In view of the contemporary relationship between some of the more crowded and less scientifically advanced areas of the world and our own civilization, this book should be welcome in its new form as a good basis for background study. One should add, however, that for the author there is no evidence of any treatment of religious concepts as other than purely philosophical.

The Christian Tradition and the Unity We Seek

By Albert C. Outler. (Toronto: Oxford University Press.) $3.25.

Reviewed by W. G. Onions.

This is not an easy book, but it is the best introduction we have seen to the problem of Christian unity and if one wrestles with it one comes out with a much clearer realization of the nature of the difficulties with which the ecumenical movement is confronted.

There are those who talk as if the divisions of Christendom could be quite easily settled — if every one adopted our system of church government—if we could get general agreement on basic doctrine—if we would only take the scriptures themselves as our standard—if we could only forget about all these things and just get together!

The ecumenical movement has restored to us a sense of Christian community because it has made us all realize that we owe everything that we have and are to God's grace in Jesus Christ, but there is still the stubborn fact of our separateness as churches and our inability to sit down together at the Lord's Table. It is the great merit of this book to take its stand on the central fact—what God has done for man in Jesus Christ—and then to show how and why the differences arise.

"Questions Children Ask"

By John L. and *Arleene Gilmer Fairly.* (John Knox Press.) $2.00.

Reviewed by Nancy Edwards.

"What does God look like?"; "What does it mean to be dead?"

These are questions that children ask and parents find it difficult to answer. Mr. and Mrs. Fairly from their experience both in the Church School and the home, answer questions put to parents with frankness and understanding. The book is written particularly for the parents of children who are eight years old or younger. The special feature of their answers is their division into four points.

1. Why did the child ask the question? 2. What concept does the child have? 3. What is the Biblical answer to the question?; 4. What shall we say to the child?

Even if your child does not ask these specific questions, to work with the Fairlys on these four points will give readers a guide in answering questions their children ask.

Here Comes Dirk

By Audrey McKim. (Literature Distribution Centre, 423 Wesley Building, Toronto 2-B, Ont.) $1.25.

Reviewed by J. H. Arnup.

As usual, I gave Nancy (14) first reading. Her verdict was: "A good book, but a little young for me."

I agree on both counts. It is as entertaining as it is useful, excellent reading for junior boys and girls (6-8). It deals with an Alberta family recently arrived from Holland and the interest centres around the activities of a girl of ten and a boy six years of age. Without a word of moralizing the story presents a perfect illustration of an ideal Dutch family being integrated into the life of a normal Canadian community. The author is our own Miss McKim, Wesley Buildings.

ard Facts: A Christian Looks t the World

By John Lawrence. (Toronto: The Ryerson Press.) 75 cents.
Reviewed by R. C. Chalmers.

This series of essays by the editor of the itish Quarterly, *Frontier,* is one of the ost stimulating pieces of writing which s come to this reviewer's hands in recent onths. The volume deals with such *Hard cts* as the H-bomb, World Population, e role of Great Britain in world affairs, urch action on public affairs and other ated questions. Mr. Lawrence writes om a Christian standpoint in an endeav- r to awaken the conscience of Christians, ecially in Great Britain, to their social sponsibilities in the present hour.

he Answer

(To the whole set of Questions of the Celebrated Mr. William Apollonius, Pastor of the Church of Middleburg)

By John Norton, Minister of the Church in Ipswich in New England, translated from the Latin by Douglas Horton. (Toronto: S. J. Reginald Saunders.) $6.25.
Reviewed by Harvey G. Forster.

This translation from the Latin by uglas Horton is a delightful book. Apart om the contents, to read it is a sheer y. The style, the logic, the perfection of pression is a rare treat. The Foreword, r example, speaking of the original, says: t is small, an infant in size but lusty d strong in constitution. It does not rely talk; it talks to the point. It speaks r a verdict, not for vanity. It attempts t to entrap the enemy with allurements t by sheer strength of argument to lead n captive into the camp of Christ. It proaches its opponent not with guile but th an open hand."

The continental Reformed Churches re concerned with the growth of "inde- ndency" in the British churches which s finding expression in the Puritan ovement. Apollonius, a Dutch theologian, s designated to address a series of estions to the brethren in England, con- ning their beliefs. The small Puritan up in turn sent the questions to New gland where Puritanism, later Congre- tionalism, was stronger. John Norton, nister of the church of Ipswich, was pointed to give the answers. This book, blished in 1648 in Latin, is the result.

The questions have to do with church vernment, the structure of the local urch, the place of elders and clergy, the thority of the Synod, the sacraments, e power of the keys, the calling of nisters, liturgy and many others. The swers are direct and straightforward.

Today when ecumenicity has resolved ferences largely to a matter of episcopal rsus non-episcopal, this book serves to nind us that congregationalism as a form church government has a contribution rthy of consideration for the church of e future.

Books reviewed in these columns may be purchased from The United Church Publishing House.

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HIGHLANDS AND BACKWOODS

By G. F. Morton. Foreword by Lord Rowallan, Chief Scout. A book for parents, teachers, youth workers and Scout leaders. This is a story of adventures with groups of older students, from high schools, in the remote Scottish Highlands, the roadless passes of the Alps and in Canada. $4.00

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RACE RELATIONS

• • • "You can't push me around"

(*Continued from page 21*)

Himel: I should say you are American-born, and I think you probably can throw a little more light on rights and how they enter into the whole racial picture. Don't you think that they are important in the sense that they give people a feeling of dignity and the right to respect?

Jones: Oh, very definitely, and I look at that as a two-fold job: people knowing what their rights are; and then having the courage and the audacity to stand up and demand those rights. I think the average American as I have known him (these generalizations are bad) refuses to be pushed around. I would like the negroes to say—and they are coming to that point through the National Association for the Advancement of Coloured People—"you can't push me around like this any more."

White: The very fact of the absence of any definite statement by the government as to what rights a citizen has, at least implies that maybe the average Canadian negro hasn't any.

Bill of Rights Needed

Homewood: You think that we need a Bill of Rights?

White: I think we do. I think that we need some statement of Canadian rights—

Jones: I can see no harm coming out of a Bill of Rights, and I can see a great deal of good coming out of it, so I have been surprised that we have moved along so slowly in this regard.

Himel: The Federal government has studied the whole question of a Bill of Rights, and Mr. Diefenbaker is committed to Parliament action on a Bill of Rights at the next session. I think it's highly important, because the fact that the minority has something to look up to and to seize and call its own is a vital part of the whole concept of equality. At the moment perhaps the contest is between someone who feels unequal and someone who feels equal. Now Bill's point of view is that the fellow who feels unequal is wrong and he should feel more like an equal. I quite agree. But you also have to give him something to make him feel like an equal. It's not merely a pep talk; he must be made to feel that it really exists that his right to equality is based on the fact that he is a Canadian and under Canadian law, "These are my rights."

Jones: And the law is on his side!

The Church's Place

Homewood: Where does the church, or the individual church member, fit into the improving race relationship?

Jones: Many clergymen these days are pounding home this whole concept of the brotherhood of man and the fatherhood of God. I see it in the Roman Catholic

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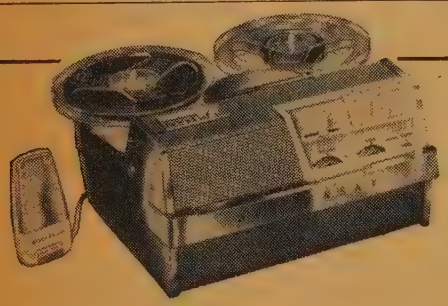

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REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D., *Principal*

Church, I experience it in many Protestant churches, certainly within the synagogues and temples. You ask where does the Church come in? Well, it's just Christians being Christian, and Jews being good Jews, that's about what it amounts to. The church has a real job here, and I feel that the clergy are making an effort.

Himel: If the Christian Church, instead of talking about it, broke it down to: what does love mean?; what are its implications for life?; and then gave the individual member or person who goes to church a micro-cosmic concept of love, which means, of course, translating love into our daily lives, I think people would be more moved by it.

White: I go along with that, but I think there is something more important, and that is the church has a real function and a responsibility to convey to a church member; how first he can love himself; how he can accept himself; how he can respect himself; how he can learn more about himself, because he can't "love my neighbour" unless he loves himself.

Himel: The principle "love thy neighbour as thyself" involves loving yourself as well as loving your neighbour. But what's involved in love, I think, is brought out as well in the story of the Good Samaritan, as in any story.

Jones: There is no text more frequently used: What's mine is yours; I'll share it with you.

White: Well, I think your question has been answered, Ernie: the Church has a real role to play in this business.

Jones: And I think the Church is trying to play that role. Down in the South, for example, minister after minister has come out strongly in support of what's decent and what's right in this field of group relations, and many have suffered because of it. And, over in South Africa the people are daring to stand up in many ways.

Himel: I suppose it comes down to the fact that if we were seven day Christians and seven day Jews, instead of one day Christians and one day Jews, probably our problem— ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Can a member of the Anglican Church transfer to the United Church?

A. Yes.

Q. Should church groups cater for wedding receptions at which liquor is drunk or wine is served?

A. No. Even if conviction does not exist—which we think should—good manners dictate that alcoholic beverages be not served for toasts when a reception is held directly or indirectly under United Church auspices.

Q. Every year pastoral charges are asked to increase their Missionary and Maintenance givings. Why? Will there be no end to this?

A. We would be ashamed of the United Church if there were. It will continue because:
As yet only half the members give anything, and the average weekly contribution is 33 cents. The world is two-thirds non-Christian, and three-quarters are hungry. That's why.

Q. In the election of elders do adherents and members both have the right to vote?

A. Members only. Adherents who support the church financially may be given the right to vote on temporal matters.

Q. Is it possible for a member of a congregation in Saskatchewan to be elected an elder in Alberta without transferring his membership?

A. Not unless he lived awfully close to the border. He should be a member of the congregation in which he is elected an elder.

Q. An Annual Congregational Meeting transferred money from the General Current Account to the Missionary and Maintenance Fund, as this Fund had not reached its Objective. Is this legally correct?

A. Yes.

Q. Would it be legal to transfer funds from the M and M to the Current Account?

A. It would be improper to use money in trust contributed for other purposes.

Q. Does an elder remain an elder by virtue of his ordination after he has become detached from a Session on moving away, or on having completed a term as a member of Session?

A. No. (See *Manual* 92).

Q. Is there a real distinction between "elder" and "member of Session"?

A. No.

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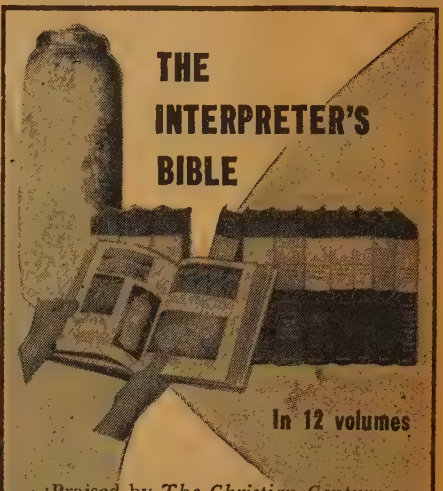

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About People and Places

Split on Atoms

There were fireworks at the recent session of the World Council of Churches Central Committee when the report on atomic warfare was presented by a special commission.

Written as a theological discussion, it mentioned the possible use of limited atomic warfare, justification of surrender on an enemy's terms and prospects of non-violent resistance. Opponents of all atomic weapons, as well as those who took the traditional stand on the duty of Christian citizens to fight in a just war, made a concerted attack on it. At one of the closing sessions, however, members unanimously adopted a statement urging statesmen "not to rest content" with the fact that governments have taken a first step towards bringing the testing of atomic weapons under international control "but to show courage in pressing forward along the way now opened." The report went to member churches for discussion.

$2½ Million WCC Headquarters

The Central Committee marked the 10th anniversary of the World Council of Churches at its Nyborg, Denmark, meeting, by making plans for the future. It approved the building of a new $2,500,000 headquarters at Geneva, drawings to be finally ratified at the 1959 meeting on the Island of Rhodes, with completion hoped for by the end of 1961. $90,000 is already in hand.

Among other plans made were those for the third World Assembly in 1961 at the University of Ceylon at Peradeniya, the theme to be "Jesus Christ—the Light of the World."

Action was taken on the following:

The recommendation for expansion of the work of the Commission on Faith and Order, with added staff and probable extension to a major division, is to have a year's study.

Approval was given to a study on religious liberty in relation to non-Christian religions, political systems, including Communism and "within and between the Christian churches, including the Roman Catholic Church."

It was agreed to send a fraternal delegation to Cyprus to visit the Church, express deep concern over the present island situation and the hope that negotiations for the return of Archbishop Makarios from exil might be successful.

The report of the delegation which me with representatives of the Russian Orthodo Church in Utrecht was approved, invitin observers from the Moscow Patriarchate t attend future meetings of the Centra Committee.

The Belgian Protestant churches wer thanked for achievement through the Protes tant Pavilion at the Brussels Exhibition an assurance was given of encouragement i fund seeking for the completion of th project including its re-erection as a ecumenical centre.

Three new churches were admitted t membership: the Eglise Evangelique d Cameroun (Evangelical Church of th Cameroons) in French West Africa; th Iglesia Filipina Independente (Independen Philippine Church) and the Hungaria Reformed Church in America. The tota number of World Council member church now is 171.

There was hesitancy on the part of som churches at the proposed plan for unitin the World Council of Churches and i sister organization, the International Mis sionary Council. France had reservation and so had the Orthodox churches whic reiterated their stand of last summer. The had joined the World Council of Church and asked assurance that it would remai such and not a council of missionar agencies and denominational organization Those member churches which have alread voted are strongly in favour of the unio

Rev. Ernest E. Long, Secretary of th General Council, represented The Unite Church of Canada.

Home for 52

The eight-year-old dream of th Merritton W.A., expanded through th Presbytery into a Hamilton Conferenc Woman's Association project is coming tru in the erection of the Niagara Ina Grafto Gage Home in Grantham Township. To b built on 4½ acres, it will be T-shape the two-storey central building having tw single storey wings, the whole in contem porary residential style. The Home wi accommodate 52 residents, both men an women. Money raised by Niagara Presby tery Woman's Associations purchased th

United Churchmen get together at WCC session

Bishop J. E. Leslie Newbigin, United Church of South India; Dr. Andrew Thakur Da United Church of Northern India and Pakistan; Dr. Ernest E. Long, United Church o Canada; Dean Liston Pope and Dr. James E. Wagner, United Church of Christ in th United States.

nd in 1957, and the deed was turned over The United Church of Canada. Financial pport is being given by the Provincial epartment of Welfare, grants from The nited Church of Canada, Presbyteries ithin the Hamilton Conference and indidual members and friends. The sod was rned at a special ceremony, Mrs. W. L. asking, Chairman of the Board of Direcrs of the Home, officiating.

olds New Post

The **Rev. Eric A. Read,** Canadian misonary, has been appointed Clerk of the

Synod of a newly-formed interracial Church in Northern Rhodesia. One of fourteen United Church missionaries now serving the area he went out in 1955. The new church known as the United Church of Central Africa in Rhodesia, is the result of a recent union between the Copperbelt uropean Free Church Council whose embership is largely white mine workers nd an African Church, the Church of entral Africa in Rhodesia.

ld Folks on Old Topsail

The Moderator's 10-day itinerary in ewfoundland, which took him into the rger centres of five Presbyteries, was highghted by the dedication of the Agnes Pratt ome for Senior Citizens, on Topsail Road, t. John's.

This project has created a great deal of interest and pride throughout the Newfoundland Conference. Among those present for the ceremony were His Honor, the Lieutenant Governor, and Mrs. Macpherson, Premier J. R. Smallwood and Mayor H. G. R. Mews of St. John's. Sharing in the service with the Rt. Rev. James S. Thomson were Rev. A. S. Butt, D.D., representing Conference President A. N. Holmes, the Hon. B. J. Abbott, Chairman of the Conference Committee on Evangelism and Social Service, and Mr. Rupert Bartlett, Toronto, representing that Board.

Named the Agnes Pratt Home as a memorial to the wife of Senator C. C. Pratt, O.B.E., whose gifts, together with assistance from the Government of Newfoundland, the Board of Evangelism and Social Service and the United Church people of Newfoundland, made the home possible, it will provide accommodation for 35 persons, and is designed so that additional space may be provided by the building of an extra wing.

Missionaries Back to School

The Wednesday programmes for missionaries on furlough, sponsored by the Canadian School of Missions, Toronto, will begin October 15, 1958, and January 14, 1959. The Director, Dr. L. S. Albright, will do a course on "The Gist of the Old Testament in its Historical Setting"; Dr. Jakob Jocz "The Epistle to the Hebrews in its Old Testament Setting," and lectures will be given by Dr. W. E. Mann on urban sociology.

Negro, White Exchange Pulpits

"It has been the best vacation I ever spent in my life," said the Rev. Ramsey Bridges of Warren Methodist Church, a negro congregation of Pittsburgh, following a summer exchange of pulpits with Rev. Charles S. Lewis, Trinity United Church, Windsor, Ontario. Congregations in the Canadian church were better than in any comparable period and transient sermon-tasters returned again.

Mr. Lewis' interest in having such an exchange stemmed from his experience of race discrimination in Virginia in 1957, the Little Rock incidents and the exchange last year of a United Church minister in Lachute, Que., with a negro minister from the Southern States. The Warren congregation gave Mr. Lewis and his family a very fine reception, good attendance and the joy of hearing wonderful singing.

30 Years in the San

The Rev. Grover Livingstone, D.D., the 71-year-old blind chaplain of Muskoka Sanitorium, Gravenhurst, Ont., has retired.

He served the institution for about 30 years. More than 70 people turned out to honour him on his retirement, including many former patients from as far away as North Bay and Toronto. The sanitorium chaplaincy is now under Trinity United Church, Gravenhurst. Dr. and Mrs. Livingstone are continuing to live in the area.

Ministers in the Hospitals

Toronto General Hospital was the setting for a **Clinical Pastoral Training Course** for a small group of Ontario ministers. Under Lilly Foundation Inc. bursaries, they spent

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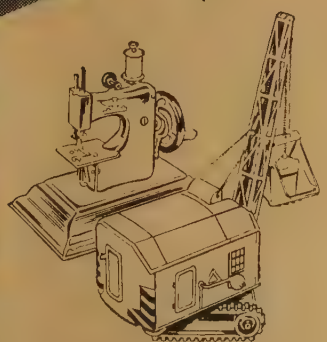

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Launch $300,000 Building

The cornerstone of the **McKillop United Church,** Lethbridge, Alberta, was laid last month by Mr. John E. Dutton, Church School Superintendent, at a special ceremony conducted by the minister, Rev. L. T. C. Harbour. The $85,000 Church Hall, to be dedicated later this month, is the first stage of the proposed $300,000 building programme.

On TV and Radio

The first in a new television series of Canadian religious films, "The Quieter Years," a story of the work of The United Church of Canada with its senior citizens, will be shown October 12th, 3.30-4.00 p.m., over CBLT, Channel 6.

Dr. Lockhart

On October 5th, University Sunday, **Rev. W. C. Lockhart,** Principal of United College, Winnipeg, will broadcast over the Dominion network of the C.B.C., 4.30-5.00 p.m., E.D.T.

Students Complete Church

Back in 1949 the congregation of **Big Beaver,** Sask., decided to build a church. Under a succession of student ministers the building was erected, dedicated, and now this village of 100 people has celebrated the final payment of $1,600. The special ceremony was conducted by student minister Alan Beach, with Rev. A. D. Stade, Superintendent of Home Missions, as speaker.

. . . Swift Current

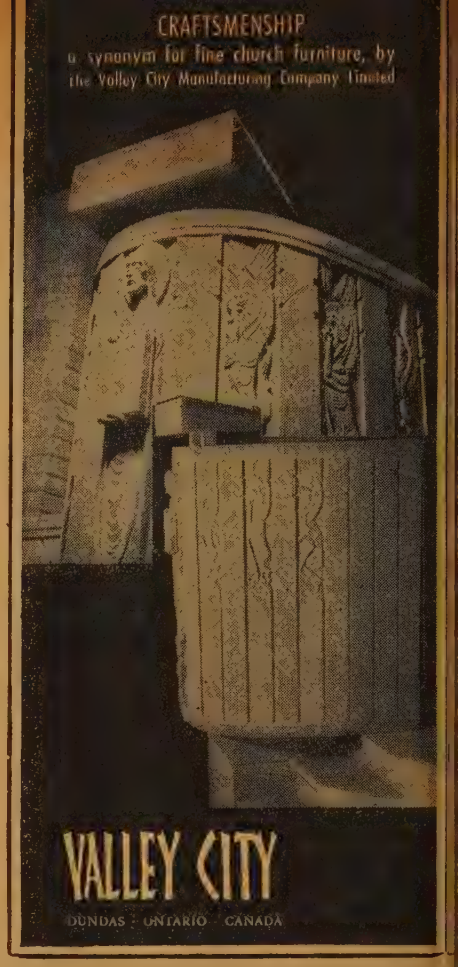
To serve this newly-established community at the headwaters of the Bay of Placentia, Newfoundland, the United Church charge of Swift Current now contains four churches, four schools, and has recently opened and dedicated a new $8,000 manse built in four months and free of debt. The charge is under the direction of a student and lay supply, Philip Jarvis.

12,000 at Mission

The **Rev. Fred L. Steen,** minister of Mount Zion Baptist Church, Oberlin, Ohio, was the missioner at the second Preaching Mission in a series planned by the Qu'Appelle Presbytery under the N.E.M. For six weeks he carried on in the area at five centres with alternating services at two other churches one week. The response of the people to the challenging preaching and inspiring singing of this talented negro minister was gratifying. The total attendance was well over the 12,000 mark for 36 preaching services in villages and small towns.

New Church Speaks

The new church of Central Africa in Rhodesia has already expressed concern on restrictive government legislation soon to be put in force under which all church groups and organizations with ten or more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mbers must register with the government, restricted as to numbers of outdoor etings, a missionary or speaker having get a permit from police or administrative icer. The Church feels that the State will ve excessive control over Church activities.

Years an Elder

When local church union was consumated in 1921 in the Marais district of anitoba on the Emerson-Dominion City arge, **Mrs. Mary Copeland** was elected to eldership. She has served continuously til recently when she was made an honory elder.

ney Served the Church

On August 10th **Rev. Alfred L. Atton** ed at Toronto. Received into full conction in 1913, he served charges in the ntral conferences, retiring in 1946. **Rev. W. Johnson** died on August 15th. A cruit of Dr. James Woodsworth he went Saskatchewan from England and after dination in 1914 did most of his pastoral ork in that province. He worked among ew Canadians and after moving to British olumbia served as missionary at Bella ella. He retired in 1947, making his home R. R. 1, White Rock, B.C. Beginning his inistry in Alberta, **Rev. W. H. Bartlett,** no died at Hamilton on August 24th, held number of pastorates in the Ontario conrences, retiring in 1953. . . **Rev. George . Beck,** whose ministry had been in the aritime Conference, died in Great Village, .S., August 16th. Received in 1919 he tired in June, 1955.

The death of **Rev. Donald Currie,** aged , at Stayner, Ont., on August 31st was the st break among the four Currie brothers the ministry.

The widows of five ministers have cently died. **Mrs. Lillian Frances Smith,** ife of the late Rev. Lawrence B. Smith, Kemptville, Ont., July 29th. . . **Mrs. Mary . Carpenter,** wife of the late Rev. F. L. arpenter, died on Aug. 20th at Toronto. . . **Irs. Lillian C. Elliott,** wife of the late Rev. mes Elliott, on August 5th at North Bay, ntario. . . **Mrs. Katharine M. Fraser,** wife the late Rev. Alexander Fraser, and **Mrs. ettie May Nourse,** wife of the late Rev. rederick Arthur Nourse, both died in oronto on September 6th.

Mrs. E. Crossley Hunter died in Toronto e first week in September. She had been osely associated with the work of Dr. unter in his four Toronto pastorates. They ad recently retired from Trinity Church, nd were in their new home. Two sons are the ministry.

Mrs. Alvin J. Cooper, wife of an Assoate Secretary of the Board of Christian ducation, died in Toronto, September 6th. orn and educated in western Canada, she ad been closely connected with Christian ducation work for girls, in some areas of cial work, and recently was a member of e national Executive of the Dominion ouncil of the Woman's Association.

outh at Work

One thousand young people from all over e world took part in 40 Ecumenical Work amps in 26 countries this past summer. onsored by the World Council's Youth ept., the work ranged from building huts r youth activities in the Chinese Y.M.C.A. Singapore, to digging pipeline ditches in reece. Youth campers receive no remunration and pay their own transportation nd board. For the first time, youth campers went to Madagascar where they built a ountry school described as indispensable the work of the local parish. Early in the

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spring, 23 campers from five countries held a camp to clear a site for a new transmission for DSYR Radio Station of the Philippines Federation of Christian Churches.

The Top Uniters

Congregational Churches are leading the world in uniting with other Protestant bodies, it was revealed at the recent International Congregational Council, meeting at Hartford, Conn. Dr. Truman B. Douglass of New York stated that in recent years Congregational Churches have merged with others in Canada, Japan, Philippines, South and North India. The most recent union, of course, came last year when the Congregational General Council united with the Evangelical and Reformed Church to form the United Church of Christ in the U.S.A. Said Dr. Douglass, "We have irretrievably committed ourselves to lose ourselves denominationally in the enlarging and deepening unity of the people of Christ."

Hamburg Honours Tillich

The Senate of the University of Hamburg, Germany, has honoured **Professor Paul J. Tillich,** Harvard University Theological School, by awarding him the 1958 Hansische Goethe prize. Worth about $2,300, it is awarded annually to the person whose life work has contributed to understanding between nations.

Korean Project

Four years ago **Centennial United Church,** Victoria, B.C., embarked on the project of financially assisting young Chai Yong Choo, Korean student. He was graduated in theology from Hankuk Seminary this year and following military service will be working for the Christian Church in Korea. So popular has been this project, the congregation is seriously considering financing another Korean student.

Rev. C. Earle Gordon has a new address. The St. Andrew's-River Heights manse is now located at 303 Elm St., Winnipeg 9, Man.

NUCLEAR WEAPONS

(*Continued from page* 13)

born from the dead, that in everything he might be preëminent. For in him all the fulness of God was pleased to dwell, whether on earth or in heaven, making peace by the blood of his cross." His words may be paraphrased as follows: The church has her marching orders. Through Christ she has been initiated into the grand strategy of God, which is that all evil powers can be defeated and all earth's estrangements reconciled by the sacrificial self-giving and the total obedience to God's love which Christ exhibited on the Cross. In Christ's death and resurrection she has seen the beginning, the initial victory in the great campaign. Now, armed only with his weapons, she must go out to win ever new triumphs, that in every department of human life his authority may be acknowledged.

This is not comfortable doctrine and Paul himself never found it so: "In my flesh I complete what is lacking in Christ's afflictions." It may be that Paul was mistaken; others besides the Gnostics have thought so. But this much is clear that we shall never come to a common mind about any of our controversial modern problems until we decide what are the limits to the lordship of Christ. Who was right? The Gnostics? Or Paul? ●

MY HUSBAND

(*Continued from page* 12)

this brief message from his 82-year-old mother, "You are no longer my son."

Church . . . country . . . family . . . the severing of these ties tested him to the hilt! Now he knew in the deepest personal way the teaching of Jesus, "If any man will come after Me, let him deny himself and take up his cross."

He joined up with the national Youth for Christ organization in Italy as it was then formed, and while serving as its first secretary, he met the International President, Rev. Torrey M. Johnston, and the Vice-President, Dr. Billy Graham. When the World Congress was held at Beatenburg, Switzerland, Ugo was there, with Billy Graham, preaching the glorious gospel. Desirous to come to America, he was chosen to be one of the first foreign students in the Billy Graham Theological Seminary, Minneapolis, Minnesota. After this, it was his pleasure to be associated with the great evangelist as he travelled in the United States and Canada.

Today he is a minister of The United Church of Canada in Niagara Falls, Ont., still preaching the Gospel of Christ which he heard and believed that November night, 1947, when Jesus became real to him. ●

MANPOWER SITUATION

(*Continued from page* 15)

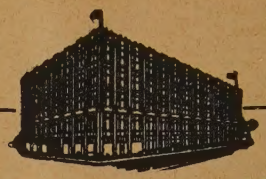
is no standard set by the church to see that they have a certain standard of attainment in their theological outlook and in their pastoral efficiency.

Certainly the facts I have gathered seem to indicate that we have come some distance from the goal of the Basis—that every pastoral charge shall have a pastorate without interruption, and especially from what I think was the underlying assumption that the minister should be a trained, ordained minister.

Two other facts face us:

(1) In 1928 we had 3,078 charges listed in our *Year Book* as served by students, retired ministers, lay supplies and ordained ministers. Today the number is around 2,600, but:

(2) there are 318 pastoral charges, the names of which are on today's roll, which did not appear in 1928. Where are these new charges? How are they supplied? The answers to all these questions would I think reveal something of the changes that have taken place in Canada during the last 30 years, and if some of the facts are sobering enough, others give us cause for thankfulness, even though none should make us complacent. ●



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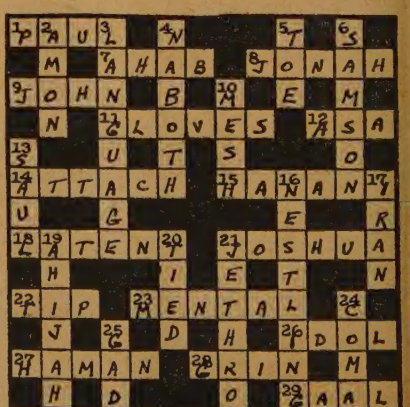

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)OMPANION for lady in her early 70's, who is in good health but can no longer live alone her own home, North Toronto. Room, meals d small remuneration. Reply to Box 101, THE ITED CHURCH OBSERVER.

'ING Memorial Church, Winnipeg, is looking for a full-time worker in Christian Education. quiries are invited from interested persons, aconess or Layman. Please write to Mr. R. M. rne, King Memorial Church, 127 Cobourg enue, Winnipeg 5.

ABORATORY Technician required in a 100 bed teaching hospital. Hospital located 40 miles m Edmonton. Salary open according to qualifica- ns. Transportation expenses reimbursed after one ır employment. Apply to Business Manager, cher Memorial Hospital, Lamont, Alberta.

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HUNTSIC - MONTREAL NORTH, two - point charge, Montreal Presbytery, vacant Aug. 31st, 58. Furnished manse. Interested ministers please ntact Mr. H. J. Parkinson, 10738 Olympia Blvd., ontreal, Que.

SHTON Pastoral Charge in Ottawa Presbytery, became vacant Sept. 1st, 1958—near Ottawa. erested ministers contact Adam W. Jones, R. R. Ashton, Ontario.

USHING—3-point charge, and St. Andrew's E., Montreal Presbytery, vacant October 1st. Mid- y between Montreal and Ottawa; new manse, ly furnished; good schooling; stipend above nimum. Interested ministers write—I. H. Fuller, chute, R. R. 5, Que.

IRST United Church, Prince Rupert, having a pulpit vacancy, will welcome correspondence m interested ministers. Salary $4,000.00, car owance $540.00. All utilities and heat supplied. rite W. Dunn, 649 Hays Cove Circle, Prince pert, B.C.

)AISLEY-EBENEZER (Ont.) United Churches, Bruce Presbytery; 2-point Charge, vacant tober 1st, 1958. Good location, modernized nse. Interested ministers please contact Earl nto, Paisley, Ontario.

)EALINED St. Thomas Suburban pastoral charge consisting of Talbotville, Yarmouth - Centre d Townline, requires the services of an ordained nister immediately. Salary $4,000.00 including vel allowance. Please contact Murray Rourke, R. 6, St. Thomas, Ont. Phone Talbotville 6-R-2.

AULT STE. MARIE, Ont., the pulpit of Central United Church (Algoma Presbytery) is now cant. Interested ministers are invited to write to airman of Pastoral Relations Committee, Central ited Church, Albert and Spring Sts., Sault Ste. arie, Ontario.

2A. PULPIT VACANCIES—Continued

TRENTON, Ont., King St. United Church, vacant Oct. 15, 1958. Interested ministers please write N. J. McNair, Chairman Pastoral Relations, 43 Queen St., Trenton, Ontario.

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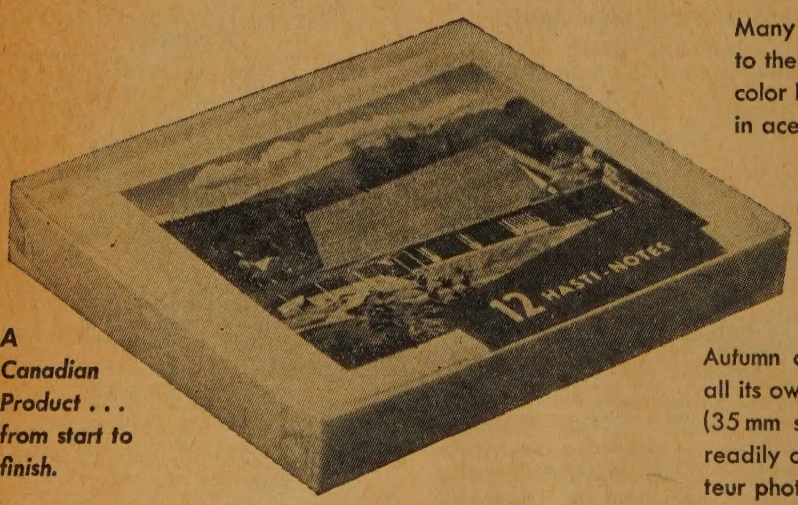

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